

**THE ROLE OF KONKANI BRAHMIN
 AYURVEDIC PHYSICIANS**
RANGA BHAT, VINAYAKA PANDIT AND
APPU BHAT OF COCHIN IN THE COMPILATION OF
HORTUS INDICUS MALABARICUS -
REVELATION OF THE TRUE FACTS
HITHERTO HIDDEN AND HISTORY OF KONKANIS
DURING THE DUTCH COLONIAL PERIOD

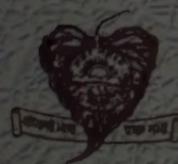
B.
N. Purushothama Mallaya

स्यमित्राश्रीवानि वाहनवाक् ७४८७ राज्यसभा वत्सर चैत्रवक्तु छठे १० को
 द्वीराज्ञ पाटणी वैष्णिके रग जट्ट तथा विनायक पंडित आम्रजहान गैवद्य
 तानिं को विचाकुमदोर आडिकि फाडे त्यावानि रोपान द्यामलबपरदेवा
 तु आविले ऊोषध्यमात्र वस्तवालिङ्गादुरवउ ऊोळख वेतन्यामनुष्याक्षु
 मारोदेवतु वेतेगांवांतु पेट्वून तिंविंवेष्यद आण द्युनत्यात्यामाडावेक्षु
 छूलयानवीत्रसमस्तात्यामुतुकानावरि सपाडुन तिंतीविलरिनीत्याउप
 रात आमिभामगेल्यावैद्यग्रीथावानि धीटाप्रमाणीत्याभोष्यावेगुण
 वाअनुग्रवान जो जोगुण अमकाक्षेलोतोवात्यां ऊमाखदां चीनावं पळेउतु
 ऊाजिवानि बर्षेसकानिस्याजेभामिनागिवावृत्तुहालिच्चुसपारून दिला तेल
 टिक ऊविराणुचाकन जात्यविद्यु आमिभामंची तिसाणिकर्णुदिली
 तेसत्यदा एमातु जो इदस्थए पुनोगरबन्धान हबवृत्तु रिली श्री

पंगास्तु

विनायक पंडित

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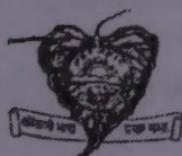
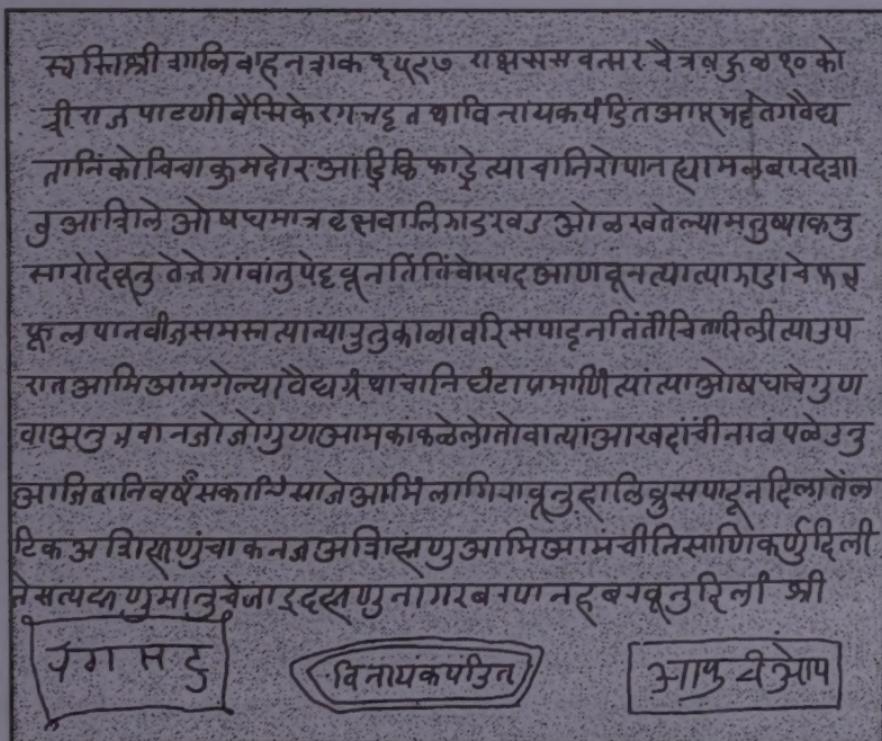


KONKANI BHASHA PRACHAR SABHA

Konkani Bhasha Bhavan
COCHIN - 682 002.

THE ROLE OF KONKANI BRAHMIN AYURVEDIC PHYSICIANS
RANGA BHAT, VINAYAKA PANDIT AND APPU BHAT OF COCHIN
IN THE COMPILATION OF HORTUS INDICUS MALABARICUS -
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By
N. Purushothama Mallaya
Cochin



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कॉंकणी भाषा प्रचार सभा प्रकाशन् - ३२

**The Role of Konkani Brahmin Ayurvedic Physicians
Ranga Bhat, Vinayaka Pandit and Appu Bhat of Cochin
in the compilation of Hortus Indicus Malabaricus -
Revelation of the True facts hereto hidden and History
of Konkanis during the Dutch Colonial Period**

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PREFACE

The year 2012 is the 333rd year of the first block printing of Devanagari script written in Konkani language in the Testimonium given by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Ayurvedic Physicians belonging to Gowda Saraswath Brahmin Community of Cochin to the Dutch Governor of Cochin Henric Van Rheede's botanical book Hortus Indicus Malabaricus published in 1678 A. D. As such, the year 2012 is also the year of the 333rd year of the publication of the botanical book Hortus Indicus Malabaricus. The Testimonium in Konkani was given on the 10th day of the dark half of the Lunar month Chaitra and as such Konkani Bhasha Prachar Sabha, Cochin, took the decision to celebrate the 333rd year of the first Devanagari block printing in the year 2012.

As regards Hortus Indicus Malabaricus Sri B. Venugopal Scientist-in-charge, Regional Museum of Natural History, Mysore under Ministry of Environment and Forests, Government of India writes "Hortus Indicus Malabaricus is the earliest example of Systematic documentation of Intangible Natural Heritage from Asia. It is the oldest comprehensive printed book on natural plant wealth of Asia and the tropics compiled and published in Latin by Van Rheede the then Dutch Governor of Malabar at Cochin during 1678 – 1693. It is a 12 volume treatise, which contains illustration of 742 plants belonging to 691 modern species together with their description and Medicinal and other uses".

The Regional Museum of Natural History, Mysore which is involved in the activities of Heritage management in south India organized a National level preparatory workshop on Hortus Malabaricus in Cochin on 14-16 March 2008. Sri Venugopal Scientist-in-charge in his letter dated 22-01-2008 addressed to me stated that "As an expert on Konkani's contribution to the preparation of Hortus Malabaricus your participation is important for the success of the workshop. Therefore you are requested to participate in the workshop and present a paper".

As requested by him I prepared the paper and presented to the Regional Museum of Natural History, Mysore and participated in the workshop. Also as per his request I presented a History of Konkanies during the Dutch Colonial period."

Many a participant in the workshop requested me to publish the material which I had given to the Regional Museum of Natural History, Mysore in book form and one of the participants from Mysore wrote a letter to me dated 28th March 2008 stating that "I am S. J. Srinivasa (A Madwa Saraswata Brahmana) one of the participant in the recently held workshop on Hortus Malabaricus at Ernakulam. I had an opportunity to meet you for a short while. I feel it is a great privilege to me. I feel proud of you, Your advocacy in the rightful effort to establish / create a respectful place for the three Konkani Brahmana Physicians, who put their knowledge / efforts in compilation of the Hortus Indicus Malabaricus. I wish you success in your endeavour.

The tricentenary celebration of the Testimonium in Devanagari Script block printing as well as the publication of the book Hortus Indicus Malabaricus was celebrated by Konkani Bhasha Prachar Sabha, Cochin on 11th February 1978 in connection with the holding of the 12th session of All India Konkani Sahitya Parishad which was held on 11th February 1978 under the auspices of Konkani Basha Prachar Sabha, Cochin inaugurated by the then Chief Minister of Kerala Sri A. K. Antony, the present Defence Minister of the Government of India under the Presidentship of Sri Ravindra Kelekar, Goa the Gnanapeet Award winner for Konkani and first to receive the Central Sahitya Akademi Award for Konkani literature for his book on Travellogue "Himalayant" written in Konkani. Also the opening of Konkani Bhasha Bhavan, the first Bhavan for Konkani in India was performed on that day by Justice V. P. Gopalan Nambiar, Chief Justice of Kerala High Court along with Justice A. Narayana Pai then Chief Justice of Karnataka High Court and all the 12 volumes of the book "Hortus Indicus Malabaricus preserved at Avittom Thirunal Library at Trivandrum were exhibited on that

day at Konkani Bhasha Bhavan naming the venue as Ranga Bhat Nagar.

It is therefore appropriate and just that the 333rd year of the first Devanagari block printing of Konkani language which is named in the book as "Brahamana" as Konkani is referred to by Portuguese and the Dutch as "Lingua Brahmanica" is being celebrated in the year 2012 A.D.

Hortus Indicus Malabaricus has an important role as regards recognition accorded to Konkani language by Sahitya Akademi, New Delhi as an independent literary language for Awards and its inclusion in the 8th Schedule of the Indian Constitution as one of the National languages of India which was once considered as a dialect of Marathi without script.

It is to be stated that the Sabha proved before Sahitya Akademi, New Delhi and Ministry of Home Affairs Government of India that the first block printing in Devanagari is in Konkani language and not in Hindi, Marathi or any other Indian languages and that Dr. Sunitikumar Chatterjee then President of Sahitya Akademi, New Delhi told me during the course of my personal meeting at Panaji, Goa that Konkani ought to have given recognition long before Hindi or Marathi as it has produced a botanical book, a science named Hortus Indicus Malabaricus and that names of plants as well as Testimonium, given to the Dutch Governor of Cochin by the three Konkani Brahmin Ayurvedic Physicians was written in Konkani language in Devanagari Script which was published in 1678 A.D. and where was Hindi at that time?

In the Testimomium given in Konkani by the three Konkani Brahmin Ayurvedic physicians it was stated that it was they who pictured (Chitrayile) the plants and edited (Sambadele) the book and that the Dutch Governor Henric Van Rheede who visited their house in his "Discussion among Konkani Brahmins" had stated "the invention of the first of these arts say

Medicine or botany is held to be so ancient, as the authors of the books affirm that with most constant asseveration they assert that it was in existence before the past four thousand years".

The book written by me as Hon. Secretary of Konkani Bhasha Prachar Sabha, Cochin titled "Role of the Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat of Cochin in the compilation of Hortus Indicus Malabaricus – Revelation of True facts hereto hidden and History of Konkanies during the Dutch colonial period presented before the Regional Museum of Natural History, Mysore will be brought out and released in the year 2012.

The book in its contents contain items numbering fifteen the first being the Role of Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat who gave Testimonium in Konkani in Devanagari Script to Dutch Governor Henric Van Rheede in the compilation of Hortus Indicus Malabaricus. It contains Photo copy of the testimonium and then Testimonium written in Konkani in Devanagari Script by Konkani Ayurvedic Physicians, the transliteration of the Testimonium in Konkani from Devanagari to Malayalam Script, word to word meaning in English of Konkani words in the Testimonium, Malayalam Translation of the Testimonium in Konkani, English translation of the Testimonium, reference to the Article published by the Hindu dated 5.1.1979 titled the First Printed Book of Indian Plants, letter addressed by N. Purushothama Mallaya to Dr. E. K. Ekbal, Vice Chancellor, Kerala University, Article "Gowda Saraswatha Brahamanarum Ayurvedavum by Smt. S. Ratnakala, Vishweshwar, Bangalore with special reference to Hortus Indicus Malabaricus written in Malayalam, discussion among Konkani Brahmins by Van Rheede, Dutch Governor of Cochin, letter addressed to Editor Mathrubhoomi Cochin by N. Purushothama Mallaya dated 27.3.2008 in Malayalam, file copy, photo copy of a card written to Hari Ranga Bhat Melsanti Cochin T. D. Temple by Sri M. V. Bhandari Dharwad with postal seal dated 9.3.1932 on Hortus

Indicus Malabaricus the Nighantu referred to by Konkani Ayurvedic Physicians is Madanadi Nighantu and not Madanapal Nighantu as referred by Prof. Manilal in his writing, write up on Hortus Indicus Malabaricus by Prof Dr. Susmitha P. Mallaya, Assistant Professor in Law, Amity Law School, New Delhi, History of Konkanies during Dutch Colonial period.

I thank Mr. R. Prakash who came forward extending his help whole heartedly for printing this Book in his printing press, I should not forget at this juncture my maternal grandfather Dasagranthi Hari Ranga Bhat, Melsanti Cochin Thirumala Devaswom, the direct descendant in the lineage of Ranga Bhat the person who along with Vinayaka Pandit and Appu Bhat gave the testimonium in Konkani to Dutch Governor of Cochin Van Rheede's botanical book Hortus Indicus Malabaricus. It was from his old file I came across the Postal card written by Sri M. V. Bhandari Mamledhar, Dharward who revealed that Hari Ranga Bhat is the decendent of Ranga Bhat and his daughter who is my mother N. M. Saraswathy Bai, the first woman teacher of Kerala, is also the decendent of Ranga Bhat. My father the late K. Narayana Mallaya is also the decendent of Appu Bhat who along with two other Brahmin Physicians gave the testimonium and all the brothers of my father and grandfather were famous Ayurvedic Physicians who served the society by generation. The Vaidhyakalanidhi referred to in his card Krishna Kamath who lived 100 years is the son of Ayurvedic Physician Ramachandra Kamath who lived upto 104 years nephew, son of the elder sister of Dasagranthi Hari Ranga Bhat, Melsanti of Cochin T. D. Temple.

I am thankful to the Managing Committee of Konkani Bhasha Prachar Sabha and the President Adv. M. A. T. Pai for the consent given to me for publication of the book under the auspices of Konkani Bhasha Prachar Sabha.

I extend my gratitude to my wife Sarojini P. Mallaya and Dr. Nagesh P. Mallaya, Sri Manohar R. Shenoi Treasurer of the Sabha for the help rendered to me to make this publication a success.

Goa is the homeland of Konkani. Konkani enjoys the status of the regional language of the State. The Government have formed an Akademi for Konkani in Goa for its development. A university is also functioning in Goa with a Department of Konkani Studies, Research and Development. I am a member nominated in the Centre for Konkani Development, Goa University.

It is therefore apt and proper in the interests of Konkani language if Government of Goa and Goa University undertake the project of getting translated into Konkani from Portuguese / Latin all the 12 volumes of Hortus Indicus Malabaricus, the first printed book on Indian botanical plants published in the year 1678 A.D. at Amsterdam which contains a Testimonium given to Van Rheede the Dutch Governor of Cochin by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Brahmin Ayurvedic Physicians of Cochin of Goan Origin in Konkani in Devanagari Script. It is the earliest Devanagari block printing. It was stated that Vinayaka Pandit who knew Portuguese gave the Konkani version into Portuguese which later translated into Latin. All the names of Plants are written in Konkani and Konkani is named in the book as Brahmana as Konkani is referred to by Portuguese and Dutch as Lingua Brahmanica.

There are many Scholars in Goa well versed in Portuguese and Latin and their services can be utilised for translation into Konkani of Portuguese / Latin.

As regards the books all the 12 volumes in original preserved at Avittom Thirunal Library at Trivandrum were exhibited at Konkani Bhasah Bhavan, Cochin in connection with the holding of the 12th session of All India Konkani Sahitya parishad held at Cochin on 11th February 1978 under the Presidentship of Sri Ravindra Kelekar, Mardol, Goa the Gnanapeet Award winner for Konkani.

It will bring name and fame internationally to Goa Government and Goa University if translation into Konkani is done by Goa Government and Goa University. The translation

will bring glory to Konkani language and literature. Botany Department is functioning in the University of Goa with Konkani knowing Professor to assist while translation is done. Konkani Bhasha Prachar Sabha, Cochin will extend all possible help if need arises.

The Role of Konkani Brahmin Ayurvedic Physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat of Cochin in the compilation of Hortus Indicus Malabaricus - Revelation of the True facts hereto hidden and History of Konkanis during the Dutch Colonial Period

(Paper entitled "Hortus Indicus malabaricus" – the first printed book on Indian Botanical Plants – which contains the first Devanagari block printing published in the year 1678 A. D. & presented to Regional Museum of Natural History, Mysore at the National level preparatory workshop on Hortus Malabaricus held at Cochin on 14-16 March 2008)

Hortus Indicus Malabaricus (1678 - 1703) (12 Vols.) is the first printed book on Indian botanical plants. It was first published in the year 1678 A. D. It is to be stated that Ranga Bhat, Vinayaka Pandit and Appu Bhat are Konkani Ayurvedic Physicians of Cochin, Cherlai, belonging to Gowda Saraswath Brahmin Community who assisted the Dutch Governor of Cochin in the compilation of the gigantic botanical book on Indian plants. An Ezhava by name Itty Achuthan of Kadacarapally in Shertalai also joined with the said three Konkani Ayurvedic Brahmin Physicians of Cochin in the compilation of the botanical book. On each page it was said that Fr. Mathews would draw a diagram of each plant and on the opposite page the three Konkani Ayurvedic Brahmin Physicians of Cochin and Itty Achuthan would write in detail about the medical values of the plants in Konkani and Malayalam respectively. On the 3rd page Emmanuel Carneiro translated the Malayalam version into Portuguese and that Vinayaka Pandit helped in the translation of Konkani version into Portuguese since it is stated that he knew Portuguese. Hence no necessity has arisen to get translated Konkani into Portuguese as in the case of Malayalam where Carneiro translated Malayalam into Portuguese as Itty Achuthan did not know Portuguese. On the 4th page the matter was translated into Latin. This was done in order that all literate people of Europe will understand the medicinal value of Kerala plants. It is as a

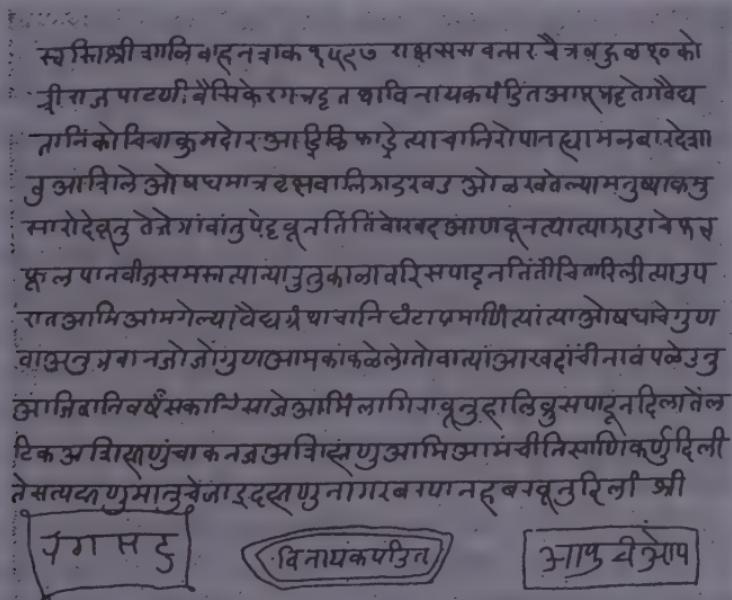
result of 16 years of hard labour that Encyclopaedia of Malabar herbs was brought out in a book form and that a huge fortune was spent for its preparation. Also it was stated that the three Ayurvedic Konkani Brahmin Physicians in their Testimony had stated in Konkani that it was they who pictured all the plants after collection made and the book edited. It is to be stated that it is the Konkani Brahmin Physicians who sent person to Malabar region having knowledge on Medicinal Plants for collection to be made. This is revealed in the Testimonium in Konkani

A legend has been woven around the compilation of the Botanical book on Malabar Plants. The wife of the Dutch Governor who had some serious ailment had been given up hopes by the eminent doctors who treated her. The Dutch Governor who came to know the efficiency of the Ayurvedic Brahmin Physicians of Cochin requested them to treat the patient. It was stated that the treatment had its desired effect. The disease was cured. The Konkani Ayurvedic Physicians recommended the Shertallai Physician Itty Achuthan also for curative measures by means of herbs and he was brought in a Pallanquin to Cochin as per orders of the Dutch Governor. The Dutch Governor ordered the four renowned Ayurvedic Physicians to start a botanical garden in Cochin and also to compile a book on Indian plants which came to be known later in the world under the name "Hortus Indicus Malabaricus". 794 copper plate engravings were prepared. These alongwith the manuscript were sent to Holland. These volumes are preserved at the Museum at Amsterdam and it has since been attracting tourists.

Commenting on the book "Hortus Indicus Malabaricus" Rev. Fr. T Whitehouse writes "A book of its size, on which such care was expended, must have consumed a fortune before its publication and confers honour, both on those who compiled. (Historical Notices of Cochin, White House pp. 22-23). This book contains the earliest extant specimen of block printing in Devanagari and that in Konkani language. The Konkani language is named in the book as Brahmana since the Portuguese and

the Dutch used to refer Konkani during their times as Lingua Brahmanica, the language of Brahmins. Some writers mistook it as corrupt Sanskrit. A testimonium written in Konkani in Devanagari Script was given to Henric Van Rheeds by Ranga Bhat, Vinayaka Pandit and Appu Bhat who published the same as an introduction to the book.

This is what Dr. Jose Pereira, Department of Theology, Fordham University, Bronx, New York in his book Literary Konkani, A brief history 1973 Page 31 writes, "By the third quarter of Seventeenth century some of the Konkanies had settled in Kerala, among them were three medical men -- Appu Bhatta, Ranga Bhatta and Vinayaka Pandita who helped the Dutch botanist Henricus Van Rheede (c1637 – 1691) to write the first monumental work on Indian plants. They gave him a testimonial in Konkani attesting the authenticity of his book contents. It is the first Southern Konkani document known to us. Williams Hones himself mistook its language for a corrupt Sanskrit". Given below is the Photostat copy of the testimonium.



The testimonium begins with auspicious sign "Swasti Sri" the English translation reads thus.

In the Saka era of Salivahana 1597 (1655 A.D.) in the Samvatsara of Rakshasa in the 10th day of the dark half of the month Chaitra, Ranga Bhat so also Vinayaka Pandit Appu Bhat three Physicians residing in the Town of the Raja of Cochin they with permission from Camander Andreke Frande sent over Malabar region giving honorarium to person having knowledge only of Medicinal trees, creepers, plants and branches existing there and that after bringing those Medicinal plants, fruits, flowers, leaves, seeds all that at Seasonal times and after collections made have pictured, and afterwards we based on our dictionary of Medical treatises, the effect of Medicine and knowledge derived from personal experiment what made known to us the effect. the names of that Medicine were noted, we today standing nearby two years morning evening editing done of this book and that should not be said as false saying thus, we do affix our signature and that should be accepted and affirmed as true so saying we did give this in writing in Devanagari Script :

The testimonium ends with auspicious sign "Sree" in Devanagari



Ranga Bhat



Vinayaka Pandit



Appuchi Op.

Van Rheeds the Dutch Governor who visited the houses of Ranga Bhat and other Konkani Brahmins in Kerala (between A. D. 1671 – 1674) in the book Malabar Plants under head "At a discussion among Konkani Brahmins in Kerala," writes. The following is the translation of Van Rheed's passage on Konkani Brahmins. To give text added authority the Latin original is published along with English translation done by Dr. Jose Pereira, then Research Associate, American Akademy of Banaras. The Latin original is in the book "Hortus Indicus Malabaricus", Amsterdam 1678 – 1703 (12 Vols.) Part three : On Trees, To the kind Readers, Unnumbered page 8).

A discussion among Konkani Brahmins in Kerala (Between A.D. 1671 - 1674)

I often attended the most delightful entertainment, which was of Brahmins (Pagan Philosophers) disputing among themselves and arguing on the basis of arguments they had drawn from the opinions, rules and harmonies of their tradition, and from the books of those of their ancestors who had excelled in learning. They would argue, and each of them would defend his own views most strongly, but with incredible modesty –of a sort one would wish to find in the most cultivated of pagan philosophers – without any bitterness, mental excitement and without the neglect of the mutual respect due among those holding divergent opinions. They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their teaching is contained in verses, any first verse of which begins with the proper name of plant, and then goes on most accurately to set forth its species, properties, accidents, forms, parts, place, time, medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant a Brahmin can tell you offhand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress these verses on the memories of their young children, in between their play and toys – as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and of mature age. The invention of the first of these arts – say medicine or botany – is held to be so ancient, as the authors of the books affirm, that with the most constant asseveration they assert that it was in existence before the past four thousand years.

Latin Original

Jucundissimum Saepe audivi acroama, hos puta
Brachmanes seu Gentiles philosophos inter se dissenserentes et
certantes pondere argumentorum, quae ex sententiis, regulis
rhythmis ex antiquitate et libris suorum majorum eruditione
illustrium depromebant. Disputabant vero, atque unusquisque
sententiae suae fortissime patrocinabatur, incredibili tamen
modestia, quam vel in cultissimis gentium Philosophis
desideres, sine ulla acerbitate, animi perturbatione aut neglecto
secus sentientium mutuo honore, Pissima reverentia
Antiquitatem prosequuntur, et primos atrium inventores, his et
suas sententias et sua quoque experimenta accepta referunt
ac eorum auctoritati subjiciunt. Et quantum ad Medicinam atque
Botanicen spectat, harum doctrina versibus continetur, quorum
primus quisque versus plantae nomine proprio incipit, cuius dein
species, propria, accidentia, formas, partes, locum, tempus
vires, usum et alia ejusmodi accuratissime persequitur: atque
hoc artificio illud affecere, ut si quis plantae alicujus proprium
nomen proferat, Brachman aliquis extemplo tibi referet,
quaecumque de illa sunt dicique possunt. Quamvis autem hic
docendi modus, qui memoriam tenacem requirit, difficilior esse
videatur, attamen tenerae pueritiae inter lusus et crepundia hos
versus memoriae, quam tum plures valere ajunt, imprimunt,
quos postea animi dociles adolescentiae et statae aetatis
fidelissime tenent. Prima harum atrium (Medicina puta et
Botanices) inventio adeo antiqua habetur, a proferunt Auctorum
libros, quos constantissima asseveratione ante hos
quarter mille annos vixisse affirmant omnes.

Henricus Van Rheede van Draakenstein, Johannes
Casearius & Arnoldus Syen, Hortus Indicus Malabaricus,
Amsterdam, 1678 – 1703 (12 Vols.) Pars tertia de arboribus.
Ad benevolos lectores (Part Three, On Trees. To the Kind
Readers), Unnumbered p.8.

On "Hortus Indicus Malabaricus" published by the Dutch
Governor Henric Van Rheeds the Kerala District Gazetteers,

Ernakulam District 1965 (P. 226) adds. "Hortus Indicus Malabaricus compiled under Dutch Governor Henric Van Rheedes (1667 – 1673) also deserve a place of honour among the literary and Scientific works compiled in the District, though it was finally published from Amsterdam." "In compiling the Hortus Malabaricus the Dutch received help from several Scholars, both native and European. The most prominent of the native Scholars associated with this work were Brahmins namely Ranga Bhat, Vinayak Pandit and Appu Bhat and an Ezhava by name Itty Achuthan..." A book of its size, on which such care was expended, must have consumed a fortune before its publication, and confers honour both on those who compiled and the place where it was compiled (P. 190, 191). Again, Sri A. Sreedhara Menon in his book "A Survey of Kerala History", 1967 on Hortus Indicus Malabaricus writes thus, "The greatest achievement of the Dutch in the Cultural field was perhaps the Compilation of the monumental botanical work Hortus Indicus Malabaricus which deals with the medicinal properties of Indian plants. The work was compiled under the patronage of Adminal Van Rheedes and among those who were associated with the great project were Carmelite monk Mathaeus, three Gowda Saraswath Brahmins, viz. Ranga Bhat, Appu Bhat and Vinayaka Pandit and a Ezhava Physician by name Itty Achuthan (Page 260)

Dr. B. Ekbal then Vice-Chancellor, University of Kerala, Thiruvananthapuram in his write up "From Hortus Malabaricus to Drug Research" had stated that "It is perhaps the only authentic source of the ancient ethno-medical knowledge of Kerala dictated from the hereditary palm leaf manuscript by Itty Achuthan the famous traditional physicians of Kerala at that time. The original source of the book has been irrecoverably lost. The Konkani priest physicians Ranga Bhat, Vinayaka Pandit and Appu Bhat supplemented the information". In reply to the statement of the then Vice Chancellor Dr. B. Ekbal I gave a reply under date 23-10-2003 stating that "Of course, it is Ranga Bhat, Vinayaka Pandit and Appu Bhat three Konkani Brahmin Physicians of Cochin who assisted the Dutch Governor Van Rheede to compile the book and Itty Achuthan also joined

for assistance. Your write up giving more prominence to Itty Achuthan for compilation of Malabaricus and referring Ranga Bhat, Vinayaka Pandit and Appu Bhat as "supplemented the information" is not wholly correct. It requires correction." The Dutch Governor Van Rheede who visited the houses of the Konkani Brahmin Physicians and in his write up written as regards his visit – A Discussion among Konkani Brahmins – Part Three on Trees, To the kind readers, unnumbered Page 8, written in Latin and translated into English by Dr. Jose Pereira had stated that they are the authors of the books as it was stated that "As the authors of the books affirm" and that "it was in existence before the past four thousand years." The testimonium that the Konkani physicians gave to Van Rheede did not state anywhere that they assisted Itty Achuthan or supplemented as stated by Dr. Ekbal. I did not get any reply to my letter till this date.

Also in The Hindu dated 5th January 1979 in my article entitled "First Printed Book on Indian Plants" I made known to all that the Book Hortus Indicus Malabaricus in 12 volumes are lying in the Avittom Thirunal Library at Trivandrum and that the Kerala Government declared the books as antiquity. It was done after exhibition of the Books at Konkani Bhasha Bhavan at Cochin which was done in the year 1978, the 300th year of the publication of Malabaricus and in connection with the 12th session of All India Konkani Sahitya Parishad held at Cochin on 11th February, 1978 naming the Konkani Bhasha Bhavan as "Ranga Bhat Nagar", T. D. High School Auditorium as "Vinayaka Pandit Nagar" and Town Hall Mattancherry as "Appu Bhat Nagar" where the sessions of the celebration of the Parishad took place. This gave the opportunity to all the people to see the books and also made the then Chief Minister of Kerala Hon. Sri. A. K. Antony to see the books exhibited which resulted in the steps taken by Kerala Government to declare the books as antiquity. In that article I have given in detail regarding the history behind writing the books and the role played by the Konkani physicians for writing the books on Indian plants. My prayer to the Government to raise fitting Memorial to the Three

Konkani Brahmin Physicians and also Itty Achuthan at Cochin remain unheeded till this day. The Konkani Bhasha Prachar Sabha had stated that it is prepared to co-operate with the Government to raise a fitting Memorial.

The testimonium given by the Three Brahmin Physicians to Henric Van Rheede, reveal that they were having dictionary of Medical treatises. On going through the records preserved by Dasagranthi Hari Ranga Bhat, my grandfather, decendent in the lineage of Ranga Bhat, I came across a letter written by M. N. Bhandarkar, Mamledhar, Dharwad, Southern Mahasahtra Country with postal seal Cochin 9-3-1932 which states"..... what I want is not Madhanpala Nighantu but Madhanadi Nighantu. This Madanadi Nigandhu must be very ancient and it is one of the works on which Raja Nigandhu was based.... This Madanadi Nigandhu is not known anywhere else. It is found only in Cochin. I have seen copies of it. It was at Cochin when Mr. Padmanabha Baliga was Headmaster of the Thirumala Devaswom School in 1909 April. When Van Rheede in his illustrious Hortus Malabaricus of about 250 years ago c 1686 to 1703 with 794 copper plate engravings, says that he studied the plants and uses from three Brahmanas whose certificate in Konkani is appended and it is based upon Madanadhi Nighandu, Dhanwanthareeya Madhanadi etc. of Raja Nigandhu on Page 320 of Anandasram edition as noted above".

Smt. S. Ratnakala Visweshwar M.A., a native of Edavanakad, Vypeen, Ernakulam District, now residing at Bangalore in her article "Gowdasaraswatharum Ayurvedavum" published in the Jnanasudha Sahasrakumbhabishekam Souvenir 2003, on Lakshmi Narasimha Temple, Thalassery, Page 74-78, had given in detail the history as regards Ayurvedic Physicians belonging to Gowda Saraswath Brahmin Community of Kerala as well as Goa. Based on authority she had stated that in finding out diseases and treating the patients, the Saraswath Brahmin Physicians excelled the Europeans and that in the Santa Cruz Hospital established by Francis de Almeda in 1506 at Fortkochin, Vembrakar (Prabhus) Physicians of Goan origin were there in

the Hospital. She says in her article that the Dutch Governor Henric Van Rheede in 1563 happen to see the botanical book, published in Goa by Gracia De Ortha in consultation with Gowda Saraswath Brahmin Physicians "Koloquos Dos entitled Koloquos Dos simplex Adogas. He wanted to have a similar book to be published by him from Cochin and that paved the way for publication of Hortus Indicus Malabaricus with the assistance of Konkani Brahmin Physician of Goan Origin residing in Cochin and Itty Achuthan. As regards "Keralaram" alleged to have been written by Itty achuthan she says that it is a fabricated story. Dr. B. Eqbal Vice Chancellor of Kerala University also says that "the original source of the book have been irrecoverably lost. She thus writes".

"കഴിങ്ങ കുറച്ചു നാലുകളായി ദോർത്തുസ് മദ്ദമരിക്കുന്ന് ഇൻഡിക്കുസിന്റെ നിർക്കിടിയിൽ മുഖ്യപങ്കുവഹിച്ച രംഗ ട്രി പ്രഭൃതികളെ തുച്ഛികരിച്ചു കാണിച്ചു ഇടി അച്ചുതനെ പ്രസ്തുത ശ്രമത്തിന്റെ കർത്താവായി വാഴിക്കാനുള്ള ഒരു സംഘടിതക്കാർന്ന തന്നെ കേരളത്തിൽ നിന്നു വരുന്നുണ്ട്. ഇടി അച്ചുതൻ എണ്ണല്ലൂ എഴുതാതെ കേരളാരാമം എന്ന കൃതിയുടെ ലത്തിൻ പരിശീലനാർഹം ഹോർത്തുസെന്ന ശ്രമമെന്ന് തല്പരകക്ഷികൾ വാദിക്കുന്നു. ഹോർത്തുസ് ലത്തിനിലാക്കയാൽ കേരളീയരിൽ - ക്രൂപക്കൈ ലത്തിൻ പുരോഹിതമാർ ശിക്കേ ഭൂതിപക്ഷവും ഈ കൃതി വായിച്ചു നോക്കിയിരിക്കാൻ ഇടയില്ലാ. അപ്പോൾ ഹോർത്തുസിനെപ്പറ്റി ആർക്കും എന്തും പരിയാമെന്നു വന്നിരിക്കുന്നു"

As the article throws more light as regards compilation of Hortus Indicus Malabaricus by Van Rheede, it will be helpful to those Research scholars who are desirous of conducting research as regards the Hortus Indicus Malabaricus for their the deep study and for that Photostat copy of the article in full written by her on Malabaricus is enclosed.

Word to word meaning in English of the Konkani words of the Testimonium given to Van Rheede by the three Konkani Brahmin Ayurvedic Physicians is appended which will be helpful for the comparative study of the write up made on Malabaricus

by Prof. K. S. Manilal who had published recently of the 12 Volumes with English translation. English Translation of the Konkani version given by Prof. K. S. Manilal needs correction. The translation is not authentic and accurate as far as Testimonium in Konkani and discussion among Konkani Brahmins by Van Rheede is concerned.

Hortus Indicus Malabaricus has an important role as regards the recognition accorded to Konkani by Sahitya Akademi, New Delhi as an independent literary language of India for Awards and its inclusion in the 8th Schedule of the Indian constitution as one of the National languages of India which was once considered as a dialect of Marathi without Script, as it was proved before Sahitya Akademi, New Delhi, and Ministry of Home Affairs, Government of India that the first Devanagari block printing is in Konkani and not Hindi, Marathi or any other language and that Dr. Suniti Kumar Chatterjee then President of Sahitya Akademi, New Delhi, when I met him in Goa, Dr. Chatterjee told me that Konkani ought to have given recognition long before Hindi or Marathi as it has produced a botanical book, a Science, Hortus Indicus Malabaricus and that the names of Plants as well as Testimonium given to Dutch Governor by Konkani Brahmin Physicians was written and published in Konkani in Devanagari Script in 1678 A.D. and where was Hindi at that time? And that resulted in getting a majority of votes in favour of Konkani in the General Council for its recognition on 26-2-1975.

Testimonium given in Konkani by Ranga Bhat, Vinayaka Pandit and Appu Bhat given below is readable Devanagari

स्वस्ति श्री शालिवाहन शक १५९७ राक्षस संवत्सर चैत्र बहुल १० कोचि राजपटणी बैसिके रंग भट तथा विनायक पंडित आपू भट तेग वैद्य तानि कोचिचा कुमदोर आंड्रिकि फांडे त्याचा निरोपान हया मलबार देशान्तु अशिले औषध मात्र वृक्ष वालि झाड खंद ओलखतेल्या मनुष्याक मुसारो देवूनु ते ते गांवातु पेट्टवून तिं तिं वोखद आणवून त्या त्या झाडाचें फल फलू पान बीज समस्त त्या त्या ऋतु कालावरि संपादून तिं तिं चित्रारिली त्या उपरांत आमिं आमगेल्या वैद्य ग्रंथाचा निघंटा प्रमाणिं त्यां त्या

ओपधाच गृण वा अनुभवान नो नो गृण आपका कलेजी तो या न्या अस्त्राधारी नांग पलोउन आजि दान वर्षे माकाणा मंजे आपि नार्मा गवून शा निरु माल्हान दिना ते निरुक्त अशे म्हाणुचाक नज अंग मणे प्रापि आपाच निमाणा कांगु दिनो ते मन्य घाण मानूचे जाडद मणे नागर बगपान हे बगवून दिला श्री:

रंग भट

विनायक पांडित

मार्त्त्य भट

Testimonium in Malayalam Script of the Testimomium given in Konkani by Ranga Bhat, Vinayaka Pandit and Appu Bhat

संपत्ति श्री शालीवाहन शक 1597 राक्षस संवत्सर
चेत्रवेहुष्ट 10, केहाची राजपाट्टाणी वेवासीक ठंग उड
तमा विनायक पण्यात अंपू डक तेग वेवू ताणी केहाचीचा
कुमुडोर अंतर्गती की हांग देय त्याचा निरोहांग ह्या लवांग
देशांतु अंशीले उंचय मात्र व्यक्त वाली जाव वडां
आळकतेल्य मनुष्याक मुसारो देवूनु ते ते शावांतु
पेटवृंग तिं तिं वेक्क अंतर्वांग त्या त्या जायांचे
हल्य ह्युं पांग बीज समस्त त्या त्या ज्ञाने कालावती संपत्तुं
तिं चितारिली त्या उपरांत अंमी अमगेल्या वेवू शेंगाचा
निलंब्य प्रमाणीं त्या त्या उंचयाचे गुण वा अंगीवांचा
ज्ञे ज्ञे गुण अंमका कलेलो तें वा त्या उंचवांची
नाव पलेल्य अंजी उंगी वर्षक सकाळी सांजे अंमी
लागीराव्युं हा लिव्य संपत्तुं तिला तें लक्क अंशी हम्मां
चाक नंज अंशी हम्मां अंमी अमची निसाणी केहाण्या तीली ते
संत्ये हम्मां मानुचे जायी व हम्मां नाश वर्षपान हे
वेवाव्यु तिलां श्रीः

रंगडकु

विनायक पण्यात

अंपूची शां

Malayalam translation of the Testimonium

संपत्ति श्री शालीवाहन शक 1597 (1675 ई. यि.) राक्षस संवत्सरं चेत्र वेहुष्ट (करत वाव) उशमि केहाची राजपाट्टाणतीत तामसीक्कुन रंगडकु, अपेक्कारं विनायक

ಪಣ್ಯಿತ, ಅಪ್ಪುಡ್ಕ ಮುನ್ಗು ವೆಬ್ಬರೂರು ಅವರ ಕೊಳ್ಳಿಯಿಲ್ಲ ಕುಮರೋರು ಅಳಿಂಡಿಕೀ ಹಾಂಡ್ಯ ಅಡ್ರೇಹಣಿಗೆ ಅನ್ಗಾಬಾಬ್ರಪಕಾರಂ ಇರು ಮಲಬಾರ್ ಪ್ರದೇಶಾರ್ಥಕ ಉಳಿಂ ಓಷ್ಯ ಮಾತ್ರಮಾಯ ವ್ಯಕ್ತಿಜ್ಞಾಸ್, ವಳ್ಳತಿಕಳ್, ಚೆಡಿಕಳ್, ಕೊಂಬ್ಯುಕಳ್ ಎಂಬಿವ ಪರಿಚಯಮುಳ್ಳ ಅನ್ನಿಗೆ ಪೆತಂ ನಿಂತಿ ಅರಾತ್ಯ ಪ್ರದೇಶಾಂಜಲಿತ್ ಅಯಚ್ಯ ಅರಾತ್ಯ ಇಂಷ್ಯಾಂಜಾಸ್ ವರುತ್ತಿ ಅರಾತ್ಯ ಚೆಡಿಕಳ್ಳುದ ಕಾಯಕಳ್, ಪ್ರಾಕಳ್, ಇಲಕಳ್, ವಿತ್ತಾಕಳ್ ಎಂಬಿವಯಲ್ಲೂ ಅರಾತ್ಯ ಇತ್ತಾಕಾಲಾಂಜಲಿತ್ ಶೇಬರಿಚ್ಯ ಅವಯಲ್ಲೂ ಚಿತ್ರೀಕರಿಚ್ಯ ಅತಿಗ್ರಾ ಶೇಷಂ ತಣ್ಣಾಸ್ ತಣ್ಣಳ್ಳುದ ವೆಬ್ಬಗ್ರಂಥಾಂಜಲ್ಲುದ ನಿಖಳಣ್ಣು ಪ್ರಮಾಣಾಮಾಕಾಂ ಅರಾತ್ಯ ಇಂಷ್ಯಾಂತಿಗೆ ಗೃಣಂ ಅಮಬಾ ಅನ್ಗಾಬೆಂ ವೆಚ್ಯ ಎತ್ತಿತ್ತು ಗೃಣಂ ತಣ್ಣಾಸರ್ಕ ಬೋಯ್ಯಪ್ರದುತ್ತಿಯ್ಯಾ ಅರಾತ್ಯ ಇಂಷ್ಯಾಂಜಲ್ಲುದ ಪೆರುಕಳ್ ನೊಕಾಂ ಇನ್ ರಣ್ಣ ವರ್ಷಾಂ ಕಾಲತ್ತುಂ ವೆಕ್ಕುಗೊಂರವ್ಯು ತಣ್ಣಾಸರ್ ಅಂಡುತ್ತು ನಿಂ ತಯ್ಯಾರಾಕಿಯ ಇರು ಪುಸ್ತಕಂ ಸಂಪಾದಕರಾಯಿ ನಿಂಕಿಯ ಅತ ಕಳ್ವ ಎಂ ಪರಿಯುವಾಂ ಪಾಡಿಲ್ಲೂ ಎಂ ಪರಿತ್ಯಾಕಾಣ ತಣ್ಣಾಸರ್ ತಣ್ಣಳ್ಳುದ ಐ ವೆಚ್ಯ ತಾನಿರಿಕಬ್ಬಾನ್ಯ. ಅತ ಸತ್ಯಮಾನ್ಯ ಮಾನಿಕಬ್ಬಾಕಾಯ್ಯಂ ವೆಣಂ. ಎಂ ನಾಗರಿ ಅಕ್ಷರತ್ತಿತ್ ಇತ ಎಂಜುತಿತಿನಾಂಿಕಬ್ಬಾನ್ಯ ಶ್ರೀ.

ರಂಗಡ್ಕು

ವಿಂಂಬಾಯಕ ಪಣ್ಯಿತ

ಅಪ್ಪುಚಿ ಈಪ್

Word to word meaning in English of the Konkani words of the testimonium given to Van Reede

ಸ್ವಸ್ತಿ

A particle meaning "May it be Well" with (one) often used at the beginning of letters

ಶ್ರೀ

The mark / insignia of greatness

ಶಾಲಿವಾಹನ

Salivahana

ಶಕ

Saka era

೧೫೯೭

1597

ರಾಖಸ

Rakshasa

ಸಂವತ್ಸರ

Samvatsara

ಚैತ್ರ

Chaitra

बहुल	Dark half
१०	Tenth
कोचि	Cochin
राजपटणी	Raja's Town
बैसिके	Residing
रंग भट	Ranga Bhat
तथा	so also
विनायक पंडित	Vinayaka Pandit
आपू भट	Appu Bhat
तेग	Three
वैद्य	Physicians
तानि	They
कोचिचा	of Cochin
कुमदार	Commander
आंड्रिकि फ्रांडे	Andrike Frande
त्याचा	His
निरोपान	with permission
हया	this
मलबार	Malabar
देशान्तु	Region
आशिले	existing
औषध	Medicinal
मात्र	only
वृक्ष	Trees
वालि	Creepers
झाड	Plants

खंद	branches
ओलकतेल्या	known
मनुष्याक	person
मुसारो	honorarium
देवूनु	given
ते ते	that that
गांवातु	places
पेट्टवून	sent
तिं तिं	that that
वोखद	Medicine
आणवून	Brought
त्या त्या	that that
झाडाचे	Plants
फल	fruit
फलू	flower
पान	leaves
बीज	seeds
समस्त	all
त्या त्या	that that
ऋतु	seasonal
कालावरि	time
संपादून	after collections made
तिं तिं	that that
चित्रारिली	Pictured
त्या	that
उपरांत	afterwards
आमि	we

आमगेल्या	our
वैध्य	physicians
ग्रंथाचा	books
निघंटा	dictionary
प्रमाणिं	based on authority
त्यां त्या	that that
ओषधाच	of Medicine
गुण	effect
वा	or
अनुभवान	knowledge derived from Personal experiment
जो जा	what
गुण	effect
आमका	to us
कलेलो	made known
ता	that
वा	or
त्या	that
ओखदांची	of Medicine
नावं	names
पलोउन	noted
आजि	today
दानि	two
वर्ष	years
सकाणि	morning
संजे	evening
आमि	we
लागि	nearby

राबून	standing
हा	this
लिन्हु	book
संपादून	editing
दिला	given
तें	that
लटिक	false
अशि	like that
म्हाणुचाक	to say
नज	No
अशि	thus
म्हणु	saying
आँमि	we
आमचि	our
निसाठि	signature
कोर्णु	affixing
दिली	given
ते	that
सत्य	true
म्हणु	so saying
मानुचें	acceptance
जाइद	affimed
म्हणु	so saying
नागर	Devanagari
बरपान	Script
हे	thus
बरवून	writing
दिलां	given
श्री:	Insignia of greatness or dignity

History of Konkanis during the Dutch Colonial Period in Kerala

The dispersal of the Konkanis from their ancestral home land Goa, was beyond doubt one of the most significant events on the west coast of India during the 16th century. It is the Inquisition established by Portuguese at Goa in 1560 A D that drove the Konkanis to settle down in the coastal areas of Kerala. Cochin was no doubt their stronghold. Fort premises of Cochin was at that time ruled by the Portuguese.

The Dutch made attempts to capture the Fort premises of Cochin from the Portuguese. It appeared that the Konkanies and the Jews rendered assistance to the Dutch to attack the Fort. But the Dutch did not succeed. On the 2nd of March 1662 they left the scene without much ado and unnoticed by their enemies. The Portuguese took immediate revenge of Jews and Konkanies who rendered assistance to the Dutch. The Portuguese forces plundered the Thirumala Temple belonging to Konkanies and their houses and markets looted. They left Cochin city for Udayamperur and remained there till 9th January 1663 when the Portuguese surrendered to the Dutch. The Konkanies who were called Canarians were left at the disposal of the Dutch Commander. They came back to Cochin and reconstructed the temple and reinstalled the deity in the reconstructed temple in the year 1719 A.D. While the Konkanies were at Udayamperur where they remained as refugees without shelter they took a pledge to spread their habitation in sixteen places, eight in Cochin kingdom and eight in Travancore area thereby building sixteen Thirumala Devaswoms and calling each place as grammam. Thus there are now sixteen Thirumala Devaswoms that exist.

As regards Konkanis, Sardar K. M. Panikar writes "The Moorish trading community was practically non existent in Cochin and in its stead there had grown up the "Canarenes, a

Hindu community from Konkan Districts who worked us agents of the Portuguese. The Canarenes or as we now call them the Konkanies were wholly dependent on their European masters, so that when the Portuguese went away from Cochin they became equally serviceable to the Dutch".(1) No doubt their influence during the Dutch period and the early period of the British is evident from the letter of Mr. W. Cullen, the British Resident to Mr. T. Pycroft, Chief Secretary to Government, Fort St. George Madras, wherein it is stated, "Every European house of business belonging to a European in the Company's town of Cochin have these Konkanies in their employment and they are their Chief Managers and they have therefore great influence".(2)

The Dutch had settled at the full tide of Konkani predominance. They had ceded to them the right of collecting income from Mattancherry and Cherlai, to collect farms and customs of Amaravathi and to conduct the affairs of Mattancherry and Cherlai, and of Konkani temples. It was also stipulated that Raja shall impose no new demand on the Konkanies that they shall have full liberty to complain to the Dutch Governor, if aggrieved and that the Raja shall not interfere in any matters of the temple without the knowledge and consent of the Company. Again, an extract from Travancore Archaeological series No. IV, 1910 Edition mentions the following facts regarding Konkanies made out of Paliyam plates of the 322nd year of Puduvaipu Era (22-3-1663 A. D.) in connection with the treaty made with the Dutch East India Company by the Raja of Cochin.

"The representatives of Konkani Mahajanam requested the ancestors of the Raja of Cochin to take them (Konkanies) under their protection and also build for them a temple. Thereupon, a plot of land was given to them for the latter purpose and also arrangements made for the conduct of the festivals in the temple built by them. The Raja now binds himself to protect these subjects as in old times. As in times of his

misfortunes these subjects amply helped him with money he promises further that in the matter of protection and punishment the Konkanies shall be treated just in the same manner as the other Brahmanas".

"When the Konkanies first came to the Cochin territory they requested that they should be protected by the King of Cochin just as they were by the Kings of Kadmalayam. In compliance with this request they were then exempted from the succession fee. But then it was the custom that when a Konkani died without heirs, his property was taken charges of jointly by the Raja's officers and the representatives of the Konkanies and divided into two equal parts one of which went into the royal treasury and the other to the temple of Tirumala Deva. This custom shall be observed in future also (3)

The role of Saraswaths in the commercial field of Kerala deserves mention. It is to be noted that most of the business of Cochin and Travancore (Purakad) passed through their hands.

The trade between Konkanies and European powers figured prominently in the papers of Malabar Council. Prof. A. Das Gupta writes "Baba Prabhu the foremost among the merchants, had almost monopolized the company's commodities. The Commanders of Malabar had treated him gently, even when his payments were not prompt. He was believed to have enough political influence to bring about a war between the Zamorin and the Dutch".(4) Along with the Konkanies, the Jews, long settled in Malabar, had quietly followed their trade. The Rahabi family established close business links with the dominating family of the Prabhus. It was in 1695 that David Rahabi, father of Ezechiel Rahabi, first appeared before the Malabar Council as the attorney of the great Baba Prabhu to settle Baba's outstanding accounts with the Dutch.

A letter written to Baba by the Malabar Council on 22nd March 1694 begins "Your Honour's esteemed letter...." This is

quite typical of the letters written to Baba Prabhu, Ezechiel's father David Rahabi who had been a very good friend of the Prabhus had left young Ezechiel in charge of the Prabhus who had initiated the young jew the "Mysteries of business". It was found that there had been partnership between Calaga Prabhu and Ezechiel Rahabi, which started in 1752, and for several years they appeared to have undertaken several ventures together. But unfortunately for Prabhu he was indebted to Ezechiel and at the close of the year 1770, Ezechiel took over a warehouse of Prabhu as part payment of the debt without consulting Prabhu about it. But the Governor requested Rahabi to return the keys of the warehouse to Calaga Prabhu. On his refusal, the Governor became furious and turning to Ezechiel said, "you give these keys to Prabhu this day as I ordered or shall know what to do with you".(5) The keys were returned and the Rahabis kept away from the disputed warehouse till the Governor had gone and Ezechiel was dead. But on 11th November 1771, a sensational lawsuit began between the three sons, and heirs of Ezechiel Rahabi and Calaga Prabhu. Mention was there in the law suit of the name of the Konkanies who were described as prominent merchants of Cochin and who were examined as witnesses on the Rahabi's side and they are, Baba Saraf, Aloe Saraf, Bikoe Kienie and Rama Sinaiji. Calaga then entered into correspondence with the generals of Hyder Ali with the aim of humiliating the King of Cochin and the Jewish people of the town. The correspondence was detected in the nick of the time. "Had I been late by a couple of hours." Wrote; Adrian Moens to Batavia. "He would have fled and joined Hyder's generals". In the end, says Prof. A. Das Gupta, "Calaga Prabhu along with his eldest son Chorda Prabhu was exiled to the Cape of Good Hope. Thus the last known man of this great Konkani family, whom Moens had occasion to call a "restless spirit" was one of the first Indians to settle in South Africa".(6)

After transportation for life, of Calaga Prabhu by the Dutch East India Company to Cape of Good Hope in South Africa the Company sold at public auction all properties of Calaga Prabhu

including the temple. The temple and the property of Calaga were purchased by one Nagaresa and he entrusted the same to the Raja of Cochin. The Raja of Cochin by name Rama Varma (1775 – 1790) through a Thitooram (Royal writ) handed over the management of the temple of Vasukeswara to Cochin Thirumala Devaswom in the year 1790 A.D. The Thitooram inscribed in a Ola in the Malayalam era 955 M E. preserved at Ernakulam Regional office of the State Archives, Kerala, mentions about an annual grant made available for meeting the Pooja expenses of the temple from the Royal treasury. It was the temple that was constructed by Calaga Prabhu with granite stones with the assistance of the Dutch. The temple is dedicated to Lord Siva and worshipped under the name of Vasukeswara which was re-named as Keraleswara. It is believed that the Linga of Siva was brought by Calaga from the shores of Rameswaram.

In the preface of the translation of Grandhavari of Cochin published in 1916 mention is made of the Konkanies. It says, "The Konkanies were for one thing rich and possessed so remarkable an aptitude for mercantile business that they enjoyed the monopoly of all retail trade in Cochin. They also rendered substantial services to the Dutch in furthering their commercial activities and were often employed as their chief agents or brokers. For this reason their interests were jealously watched and safeguarded by the Dutch who exercised civil and criminal jurisdiction over the Konkani subjects". The Batavian Diary 1678 contains excerpts from the long correspondence between two groups of Saraswat merchants, of the two groups of merchants one was headed by Policar Naik and Baba Pattar, and the other by Parimbala Naik and Wamann Naik. These two groups between them monopolised the entire business on the west coast. The 'Memorie' underlines the ascendancy of the Konkanies in the trade of Malabar. The names of the various merchants, he mentions, are almost all Konkanies. In the supply of pepper to the Dutch merchants there was mention of a Konkani merchant Darwa Naik of Cochin besides Ezechiel Rahabi. Also in an Ola given by the Raja of Cochin to the Dutch

Commander on May, 18th 1666 there was reference to one Wittula Naik who was controlling the daily expenses of the Raja of Cochin on behalf of the Dutch. The vessel from Cutch and Porbundar employed the Konakani merchant Naga Prabhu as their agent at Cochin.(7)

On Konkanies whom the Portuguese and the Dutch referred to as Canarians Dr. T. I. Poonen writes, "There is little difference between the Canarians and the Jews in the matter of Trade, Utensils, dwellings and practices. Many of them applied themselves also to agriculture... Some of the Canarians engaged in Commerce were prominent whole sale merchants trading with foreign nations and native traders. Others were retailers supplying everything domestic except livestock. Some of them were money changers. Every one of them had some kind of trade: even children of six and seven being trained to trade. The King of Cochin claimed them as his subjects as they lived in his territory. They went to him for settling their disputes and accepted his decision. "There services as retail traders were in dispensable..... the whole of the retail trade down to that in the smallest articles was in their hands".(8)

As regards the appellation of Canarians to Konkanies by the Portuguese and the Dutch Sri Sheshagiri Row, Dewan of Cochin in a letter addressed to Colonel W. Morrison C. S. British Resident of Travancore and Cochin date 19-02-1828 writes. "The appellation of Conganies or Canarians is the same sect of people and the latter name is called by the Portuguese etc. persons living at Cochin, for they cannot literally pronounce the word 'Conganies'.(9)

Of course, the Konkani merchants monopolised trade in cloth too, and they had consistently cornered all available "fanams" – coins. "Anyone who wished to buy from the Company lost 6-30 percent in dealing with Konkani shroff". At the progress of the season only grey-haired Konkanies or 'Bania' were considered as persons "Who could tell which way the demand was likely to jump". Also it is seen that Konkanies were in the

Dutch Company's tobacco senders. It is seen, that one Konkani Lakshmana Pai was the Company's tobacco sender at Cochin and he is to be supplied with Tobacco (10). As regards letter dated 5th September 1791 gives in detail the Dutch Company's tobacco let out on auction to Kutty Kamathy the sale being limited by companies limit. Records relating Mala Pai (1703 – 1720 A.D.) preserved at State Archives Regional Office at Ernakulam throws light on the role played by Mala Pai in foreign Exchange business. It is stated that Mala Pai was the Chief Konkani Merchant and business magnate during the Dutch regime that maintained joint accounts with the Dutch East India Company in foreign business. All collection of receipts for money paid as well as joint accounts relating to the transactions he had with the company can be seen in the records.

The dyeing industry in Kerala was also brought by Baba Prabhu. The dyers were first brought from Tuticorin in 1766. Govinda Pai appeared as the envoy of Hyder Ali to search for the treasures of the fugitive Zamorin in the Kingdom of Cochin. Naranna Prabhu served as an envoy from the Malabar Council to Calicut in 1784.

Further, it was the Thirumala Devaswom that helped the Raja of Cochin by granting him a loan for the restoration of the Cochin territory devasted by Tippu Sultan in the year 1780 A.D. The abstract of the letter reads, "His Highness (Raja of Cochin) requests Dutch Governor's sanction for the issue of a loan from Thirumala Devaswom" for the country devasted by Tippu". (11) It is seen from the Thitooram dated 1795 A.D. (965-5-12 M.E.) that Raja of Cochin was seeking loan of 700 paras of paddy from the Thirumala Devaswom for meeting the day-to-day requirements in the royal family. The collection of records in the Archives Department shows, that such transactions were regular features in those days.

The year 1791 was marked by the terrible persecution of the Konkanies at the hands of Raja Rama Varma known in Cochin History as Sakthan Thampuran. Shortly after ascending

the gadi the Raja demanded a contribution of jaggery from the Konkanies. On refusal, the Raja arrested a number of Konkani merchants and ordered them to pay customs to the King thereby violating the agreement which the Dutch had made in the year 1772".

Letters were exchanged between the Raja of Cochin and the Dutch Governor, an abstract from which reads thus, "Owing to H.H.'s oppression of the Konkanies and imprisonment of the T.D. authorities, the Dutch have determined to station a military detachment at Cherlayi to protect them, and insists or recall H.H.'s guard stationed there and warns of the serious consequences of the conduct of H.H.(12) Another letter is a reply communicating the conditions proposed in negotiation with the Valiah Sarvadhi Kariakar and two Sarvadhi Kariakars deputed by H. H. namely that the Dutch will recall their detachment leaving only a small guard near the temple site, provided H. H. will not subject the Konkanies for any new demand and summon them to Palace.(13) I series No. 379/14-09-1771 is a reply to H.H.'s letter. The Dutch Council informs the Raja that the Council will not order the recall of Dutch detachments unless H. H. gives a written assurance that the Konkanies will not be molested by new demands.(14) It states "H. H. will be held responsible for the loss of Thirumala Devaswom by H. H.'s injunction not to allow gathering of crops on Devaswoms, Kanam fields, the Trustees being unable to appear before H. H. in the present time".(15)

Also, it is seen from the letter written to the Raja of Cochin by the Dutch Commander dated 29.03.1790 that the Raja of Cochin made illegal demand of 30,000 VARAHANS from Cochin Thirumala Devaswom and that on refusal, the Trustees of Thirumala Devaswom were illegally imprisoned at Tripunithura and that in order to get them released the Konkanies have closed down all business establishments at Vypeen and Mattancherry as a protest against high handedness, which is perhaps the first of its kind in the history of Kerala. In the letter the Dutch Commander asked the Raja for the immediate release of the

Trustees. The Raja was also warned that his demand for 30,000 Varahans from the Devaswom is not only arbitrary but also contrary to the convention and practice and goes against the agreement.

At the instance of the Raja of Cochin on 12th October 1791 the leading merchants of the Konkani community were massacred including Dewaresa Kini. Again the Raja caused three of the overseers of Temple Thirumala Devaswom to be put to death because they would not surrender to him any part of the treasure belonging to it and also plundered the shops and carried away the merchants' property. The Dutch on seeing the Raja's atrocities sent an army and attacked the King's Palace at Mattancherry but were repulsed (16). The Dutch recorded in the history as Dewareshan war. Another letter explains why guns were discharged against Cochin Palace viz. protection of the Konkani subjects who frightened by the devastation in Dewasom shops by H. H.'s men, left the country in ships for personal security, some of these having been persuaded and given shelter in Cochin Fort. The Raja plundered the temple of Thirumala belonging to the community Prof. A. Das Gupta writes, "The loot was calculated at over Rs. 1,60,000 from the temple alone". (17)

The Story that Sakthan Thampuran, Raja of Cochin, demanded the head of Devaresa Kini to be shown as "Kani" (first to be seen in the morning) to him is related by Sasastri Poy in his account given later. He says that on that day the Sambadri Menon (Secretary) of the King of Cochin came to the PANDYASALA of Devaresa Kini and said that for the money due to him, pepper could be given in payment. He then, apparently to speak very privately to him, took him to a room in the Pandhyasala. When engaged in conversation two or three country boats sailed up and stopped to the north of the godown. First stepped out 'Balia Gamman' or Captain of the infantry, and a number of men with swords drawn. The former entered the room where Deveresa was talking with the Menon. Menon pinned Deveresa down while two men murdered him. The rest

of the men who were in the main hall murdered the Konkanies whom they could catch hold of. The Head of Deveresa Kini was severed from the body and that severed head of Kini was exhibited to the Raja as an Omen (Kani) the next morning. "Among the murdered included Krishen, Koga Kamath, Manuku Shenoy and the son of Ranga Pai. Of Course the remaining, Sastri pai, Morthu Patter were wounded but Baboden fortunately, escaped".(18)

Prof. Das Gupta further adds, "The King of Travancore was exceedingly angry to hear of the massacre. Both Deveresa and Nagendra the Son of Ranga Poy, were his agents and between them took care of great deal of his money. He urged the Dutch to take vengeance and, then, to pay him a proper compensation, in fact he went so far as to offer assistance. But the English (Mr. Powney the English company's agent) intervened, and the King of Travancore had to withdraw from the dispute. A face saving compromise for the Dutch was reached but the sense of older security did not return". It was not till the English power was firmly established in Cochin, says the Grandavari of Cochin, "That the Konkanies and Christians became finally free from molestation."(19)

The persecuted Konkanies then fled to Thuravoor and Alleppey in Travancore and presented their grievances to the Raja through Dewan Kesava Das who assured them that he would bring about their return to and stay at Alleppey. At Alleppey they installed their God's image, Thirumala Devar which they took care to preserve on the banks of Alleppery canal.

Saktan Thampuran then made vain attempts to bring Thirumala Deity from Alleppey to Cochin. In reply to a Thitooram from the Raja of Cochin Dewan Chembaga Raman Kesavan of Travancore states, "I dare say their (Saraswaths) fears will be removed if your Highness, as I advised your Highness whilst at Cochin, would send a Thitooram on the subject to the Adhikaries, 'Mahajanams and Sanyasi of the Thirumala Devaru.

Thitooram which your Highness may be pleased to send them should be so written as to assure them of your Highness's protection and dispel all further doubts from their minds (20) In reply to another Thitooram from the Raja of Cochin the Dewan of Travancore further writes " I will send for the Konkanies and inform them of the contents of your Highness's Thitooram and will endeavour to persuade them to appear before your Highness".(21)

The Raja of Cochin made attempts to get back Thirumala Deity through the Dutch Government functioning at Cochin. In his letter (970 ME) the Raja of Cochin 'requests the Commandore to order that the Thirumala Devaswom Fund kept as a deposit in the Secretariat should be made over to Palliat Menon (Prime Minister of Cochin) who will receive on behalf of Devaswom to make arrangements for the proper conduct of the temple ceremonies before the celebration of Choroonoo (ceremony of giving the new born child prince of the Cochin to eat for the first time with preliminary oblations to fire)".(22) The Raja further stated in his letter that on consulting astrologers it was found that the Cochin Royal family had incurred the severest displeasure of the Cochin Thirumala Deity.

It would appear from an agreement between the Raja of Cochin and the Dutch on 3rd May 1681 that a Saraswath was the Raja's treasurer. Again in the Treaty of 1684 entered into by the Raja of Cochin and Dutch which among other things specifically lay down that Konkani Perumbala Shenoy functioned as the Chief Treasurer of the Raja of Cochin. Again the Zamorin of Calicut, Bharani Thirunal had a Minister called Bavan Patter. The role of one Babba in the political affairs of Kerala also calls for notice. Perimabala, a Saraswath of Cochin in his letters to the Governor General Rijicklof Van Goems of Dutch India says inter alia. "Your Excellency ought to know that Babba and the King of Calicoilam are both at war with seven kings, namely, the queen of Travancore, the King of Martinga, the King of Betimeny, the King of Porca, the King of Tekkankur, the King of Berkenkur".

In the H-R, and K.A. Records in the Hague of Netherlands references are there of Two great Konkani merchants one by name Pimbula Naik and the other Govinda Poy who were controlling the affairs of the Kingdom of Porka. It states that "A good example would be the case of the well known Konkani merchant Pimbula Naik. He was in business at Porka. In 1728 Naik received some ill treatment at the hands of the King of Porka. As a result he left Porka to seek his fortunes in Travancore. The King obviously regretted his actions as four years later Pimbula Naik returned and immediately plunged into big business. His plan to construct a harbour near Porka considerably alarmed the Malabar council in 1732.(23) Govinda Poy is another merchant who succeeded Poko Moossa as local RAGIADORE, the Chief Minister of Porka. He greatly annoyed commander De Jung with his intrigues. It was stated that Govinda Poy had extensive dealings with the Company before fall of Porka. In 1776 he appeared along with Coenje Moossa as the envoy of Haidar Ali to search for the treasures of the fugitive Zamorin in the Kingdom of Cochin. As in Cochin the Konkanies held high positions in office in the State of Travancore two of whom Kali Mallan and Ananda Mallan are more famous. Following is a relevant extract from the famous publication "Dutch in Malabar" by Galleti concerning Ananda Mallan who functioned as the Travancore Raja's agents during the Dutch regime. Another official with whom one comes almost daily in contact to the King's "Agent" so called, by name Ananda Mallan. He usually resided here, has a finger in every pie, gives attentions to every thing that happens, received advances in cash and fire arms in credit, and as often as he receives order from the court to bring anything forward he asks for an interview or if you want to see him he will come to town when you send him word before hand. He is a cheerful man, easy to get on with, a Canarese by birth".(24)

Again, the influence of Konkanies in the administration of Cochin can be seen from Thitooram issued by Raja of Cochin to Thirumala Devaswom Adhikaries in the year of 'Malayalam Kollam 937 corresponding to 1732 A.D. where in Vazhivadus

(offerings) made in the temple is exempted from payment of tax which was prevalent in those days in the Kingdom of Cochin. Also it is seen from records pertaining to Thirumala Devaswom kept in the State Archives that the Raja kept full confidence with the Mahajanam of Cochin in the case of minting of coins for the state. The coins manufactured in the State in those days were known as Puthen. It is seen from a Thitooram of the year Malayalam Era 961 corresponding to 1786, 380785 Puthans were minted at Fort premises of Cochin with the help of Manaku a Konkani with the assistance of one Konkani Sonnar and the other Thitooram issued in Malayalam Era 968 corresponding to 1791 A.D. 75600 Puthans were minted for the Raja of Cochin. Unlike other communities Konkanis of Cochin were in the enjoyment of certain rare privileges. In the Thitooram Puduvaippu 302 in the month of Chingam Era (1643 A.D.) it is seen that in the event of a person suspected for robbery and murdered at the instance of a Konkani, the matter was not questioned. Prior to the year 1814 the Konkanis of Cochin along with the White Jews and Native Christians were directly governed by the Dutch. It was in that year that they were transferred to the authority of the Cochin Raja under certain conditions.(25)

Of Ayurvedic Physicians the more prominent were Ranga Bhat, Appu Bhat and Vinayak Pandit. They gave testimonial of efficiency in Konkani in Nagari script to no less a man than the famous commander Hencrick Van Rheeds, who published "Hortus Indicus Malabaricus" in Amsterdam in 1678 A.D. in twelve volumes with profuse illustrations. The Konkani Ayurvedic Physicians helped the Dutch Governor for the compilation of the botanical book and named Konkani in that book as 'Brahmana' as Konkani was known at that time as Lingua Bramanica. This is what Van Rheede in his passage on "A discussion among Konkani Brahmins in Kerala says : "They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their

teaching is contained in verses, any first verse of which begins with the proper name of a plant, and then goes on most accurately to set forth its species, properties, accidents, forms parts, place, time medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant, a Brahmin can tell you off hand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress these verses on the memories of their young children, in between their play and toys... as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and mature age. The invention of the first of these arts- -say medicine or botany; is held to be so ancient as the authors of the books affirm, that with the most constant asseveration they assert that it was in existence before the past four thousand years".(26)

The community that settled down at Fort premises of Cochin along with Konkani speaking Gowds Saraswath Brahmin community is the Daivagna Brahmin or Konkani Sonnar, the Silver smiths, who used to mint coins at Fort premises for the Raja of Cochin called Puthans and manufactured silver utensils and jewellery for the Dutch. They have their own temple dedicated to Gopalakrishna perhaps the oldest in Fort Cochin. It is a historic community. Reference to this community was made under Article 13 of the Surrender document signed by Mr. Vanspal the last Dutch Governor of Fort Cochin dated October 19, 1795 requesting the British to retain the Silversmiths (Konkani Sonar) their property, privileges and protection which they enjoyed during Dutch period.

The temple of Siva named Trikkanna Mathilakam situated nearby Kondungallor where the huge Lingam of Siva worshipped by Perumals, the early Rulers of Kerala was destroyed by the Dutch in the year 1717 A.D. (Trichur District Gazetteer p. 619), and brought the Lingam of Siva to Fort premises of Cochin by the Dutch. The Adhakaries of Cochin Thirumala Devaswom belonging to Konkani Brahmin community recovered the Lingam

and installed nearby the Temple Tank burying the major part of the Lingam underneath the earth and named it Udyaneswara the Lord of the Gardens. It was said that Gurvayoor and Koodal Manikyam Temples were once subordinate to the Mathilakam Siva Temple (Trichur District Gazetteer page 79).

Again it is seen that an extent of 32.85 acres of land entered as Inamas granted to Cochin Thirumala Devaswom by the Raja of Cochin under a document in the year 1780 A.D. tax free during the Dutch period.

Records preserved at State Archives Department, Kerala show that the temple of Thirumala Devaswom, Cochin is a best managed temple. The extracts from the Register of Inamas in the Village of Cochin (now Fort Cochin), in the taluk of Cochin, in the District of Malabar it is seen therein from a letter to the British Resident dated 6th May 1846 that an extent of 32.65 acres of land entered as Inamas granted to Cochin Thirumala devaswom by the Cochin Raja under a Document in the year 1780 A.D. as tax free. The reason shown for the grant in the Register being for the expenses attending the usual ceremonies in the Thirumala Devaswom Temple efficiently kept up" (taken from the Regional office of State Archives Calicut now kept at Regional Office, Ernakulam).

ഗൗഡ് സാരസ്വത ബ്രഹ്മണ്ഠും ആയുർവ്വേഭവും

എസ്. രത്നകല വിശ്വേഷരൻ, എം. എ.,

W/o ശ്രീ. കെ. വിശ്വേഷര ഭട്ട്,
മാനേജർ, കാനറാബാക്ക്, ബാക്കളുർ.

പതിനാറാം നൂറ്റാണ്ടിന്റെ മദ്യ ദശകങ്ങളിൽ വ്യാപകമായി കൈരളത്തിൽ കുടിയേറിപ്പാർത്ഥ ഗോവകാരായ ഗൗഡ് സാരസ്വത ബ്രഹ്മണ്ഠരെ ഒരു വർത്തക സമുദായമായിട്ടാണ് കൈരളചരിത്രകാരമാർ വിശ്വേഷിപ്പിച്ചിട്ടുള്ളത്. കണ്ണൂരും തലസ്ത്രേരിയിലും കോഴിക്കോട്ടും കൊച്ചിയിലും ആലപ്പുഴയിലും പുരക്കാട്ടും കായംകുളത്തും കൊല്ലത്തും മറ്റും താമസമാക്കിയ ഇവർ അതാതു പ്രദേശങ്ങളിലെ മൊത്തവ്യാപാരത്തിൽ കുത്തക സ്ഥാപിക്കുകയും വിദേശീയരുമായിട്ടുള്ള കച്ചവടം നിയന്ത്രിക്കുകയും പോർത്തിതുണ്ടി സുകാരുടേയും ഡച്ചകാരുടേയും കച്ചവട ഏജന്റുമാരായി പ്രവർത്തിക്കുകയും ചെയ്തിരുന്നു. പുരക്കാട് പെരുപ്പളന്നായക്കനും, ഗോവിന്ദ പെയ്യും, കാപ്പലുകളുടെ ഉടമയായ ജനാർദ്ദന പെയ്യും, കൊല്ലത്തെ കൃഷ്ണപട്ടരും, കൊച്ചിയിലെ ബാബുപ്പട്ടവും, ദേവരേശകിണിയും, കണ്ണൂരിലെ ബാബൻിഷേണായിയും മറ്റും പ്രമുഖ വർത്തക പ്രമാണിമാരായിരുന്നു. മർക്കു മുതലർ കൊച്ചിയിലെ ഡച്ചകാരുടെ കച്ചവട ഏജന്റായിരുന്നു. രണ്ടു ഡച്ചപടയാളികളുടെ അക്കന്നടിയോടുകൂടിയാണു ഇത്തേഹം സഞ്ചരിച്ചിരുന്നത്. മൊത്ത വ്യാപാരവും വിദേശ വ്യാപാരവും നിയന്ത്രിച്ചിരുന്ന ഈ വർത്തക പ്രമുഖർ ഉൾക്കൊള്ളുന്ന സമുദായമാകയാലാണ് ഗൗഡ് സാരസ്വതർ വർത്തക സമൂഹമായി ഗണിക്കപ്പെടുന്നത്.

എന്തെ ഗോവയിലും പിന്നീട് കൈരളത്തിൽ ജീവിച്ചിരുന്ന ഗൗഡ് സാരസ്വതരുടെ കുടുങ്ങൽ കൈരള

അതിലെ അഷ്ടവൈദ്യനാരേള്ളാലും അതിന്റെയിടത്തോന്ന് ആയുർദ്ദോ ഭിഷഗരമാർ ഉണ്ടായിരുന്നുവന്നും ഇന്നും ഇത്തരം ഭിഷഗരമാർ അവരുടെ കൃത്യതയിൽ ഉണ്ടായും അധികമാരും അറിഞ്ഞതിനികയെല്ല.

കൊച്ചിയിലുള്ള ഗൗധ സാരസ്വത ബ്രഹ്മണ്ഡത്തിലുള്ള കൃത്യതൽ ധാരാളം ആയുർദ്ദോ ഭിഷഗരമാരുടെയാൾ രുന്നുവെന്നു വിഷദ് പ്രസ്താവിക്കുന്നുണ്ട്.(1) പെടലിനോസ് പാതിരിയുടെ യാത്രാക്രൂഗിപ്പുകളിലും ഇക്കാര്യം രേഖപ്പെടുത്തിയിട്ടുണ്ട്. രോഗിയെ പരിശോധിക്കാൻ അവരിൽ ഒരാളെ വിളിച്ചാൽ അഞ്ചാറു പേര് ഓടിയെത്തുമെന്നും അവരിൽ ഏട്ടും പത്തും വയസ്സുള്ള ബാലനാർക്കു പോലും രോഗങ്ങളേയും ഒഴജ്യികളും കുറച്ച് അതഭൂതകരമായ പരിജ്ഞാനമുണ്ടെന്നും അദ്ദേഹം തുടർന്നു പറയുന്നുണ്ട്.(2)

പതിനഞ്ചാം നൂറ്റാണ്ടിന്റെ അന്ത്യത്തിലും പതിനാഞ്ചാം നൂറ്റാണ്ടിന്റെ ആദ്യദശകങ്ങളും ഗോവയിലെ ആർച്ച് ബിഷപ്പിന്റെ സേവകനായിരുന്ന ലിന്സ് കോട്ടൻ അവിടെയുണ്ടായിരുന്ന ഗൗധ സാരസ്വത ഭിഷഗരമാരെ പ്ലാറ്റി സ്വകൃതിയിൽ വിവരിക്കുന്നുണ്ട്. അവരിൽ പലരും പോർത്തുഗീസ് വൈദാസ്രായിയുടേയും പ്രഭുക്കമാരുടേയും ആർച്ച് ബിഷപ്പിന്റെയും ഉന്നത സ്ഥാനിയരായ പോർത്തുഗീസുടോം സമരാരുടേയും പാതിരിമാരുടേയും വിശ്വസ്തരായ ഭിഷഗരമാരായിരുന്നുവെന്നും പോർത്തുഗീസ് മേധാവികൾ സ്വരാജ്യക്കാരായ ഡോക്ടർ മാരെക്കാളിയികം ഗോവക്കാരായ സാരസ്വത ഭിഷഗരമാരിലാണ് വിശ്വാസം അർപ്പിച്ചിരുന്നതെന്നും അവർക്ക് കൂട് (ചരതും) പിടിച്ചു അക്കന്ധാടി സേവിക്കാൻ ചെത്തവാഹകൾ ഉണ്ടായിരുന്നുവെന്നും അത്തരം അക്കന്ധാടി അന്നു ഗോവ

യിൽ പോർത്തുഗീസു പ്രദേശമൊർക്കും ഇതര രാജ്യങ്ങൾ അലെ അബാസിയർമാർക്കും മാത്രമേ അനുവദിക്കപ്പെട്ടിരുന്നുള്ളുവെന്നും അദ്ദേഹം പറയുന്നു. സാരസ്വത ഭിഷഗരമാർ രോഗ നിഭാന്തതിലും ചികിത്സയിലും യുറോപ്പൻ ഡോക്ടർമാരെപ്പാലും പദ്ധതികൾച്ചിരുന്നുവതേ.(3)

ഫ്രാൻസിസ് ഡി അൽമേഡ 1506 തോം കൊച്ചിയിൽ സ്ഥാപിച്ച സാൻഡ്രക്കീസ് ആശുപത്രിയിലെ ആയുർവ്വേദ വിഭാഗത്തിന്റെ തലവൻ ഗ്രാവയിൽ നിന്ന് പ്രത്യേകം ക്ഷണിച്ചുവരുത്തിയ 'വൈദ്യുക്കാർ' (വൈദ്യുക്കാട്ടുകാരൻ) എന്നാരു സാരസ്വതഭിഷഗരനായിരുന്നുവെന്നു അറിയുന്നത് സ്വകാര്യാശാഖ. പിന്നീട് കണ്ണൂരും പത്തലായൻ കൊല്ലത്തും പോർത്തുഗീസുകാർ ആശുപത്രികൾ അരംഭിച്ചപ്പോൾ അവിടങ്ങളിലും ആയുർവ്വേദ വിഭാഗത്തിന്റെ തലവന്മാർ ഗ്രാവയിൽ നിന്ന് വന്ന സാരസ്വത ഭിഷഗരമാർ തന്നെയായിരുന്നു. പോർത്തുഗീസുകാർ സ്ഥാപച്ച ആശുപത്രികളിൽ അലോപ്തിക്കും ആയുർവ്വേദത്തിനും തുല്യ പ്രാധാന്യം ഉണ്ടായിരുന്നുവെന്നും നാം കാർക്കണം.

ഭാരതത്തിലെ പാരമ്പര്യ വൈദ്യശാസ്ത്രമായ ആയുർവ്വേദത്തെക്കുറിച്ചു യുറോപ്പൻമാർക്കു ഇടം പ്രമാഡി അറിവുലഭിക്കുന്നത് പതിനഞ്ചാം നൂറ്റാണ്ടിലാണ്. ഏഴാം നൂറ്റാണ്ടിൽത്തന്നെ ചരക സുശ്രൂത സംഹിതകൾ അന്നതെത കലീപി അൽമൻസുർ അറബിയിലേക്കു പരിഭ്രാഷ്ടപ്പെടുത്തികഴിഞ്ഞിരുന്നു. തന്മുലം അറേബിയ വഴിയാണ് പാശ്വാത്യർ ആയുർവ്വേദ വിജ്ഞാനീയവുമായി പരിചയപ്പെടുന്നത്. പാശ്വാത്യവൈദ്യശാസ്ത്രത്തിന്റെ പ്രചാരകരായ ഭിഷഗരമാർ പതിനഞ്ചാം പതിനാറും

നുറ്റാണ്ടുകളിൽ ധാരാളം ശാസ്ത്രക്കൃതികൾ രഹിച്ചിട്ടുണ്ട് ഇതേകാലാല്ലട്ടതിൽത്തന്നെന്ന ഭാരതത്തിലെ അയ്യർമ്മപ്പുര ഒഴഖധികളേയും അവയുടെ ഒഴഖധ ഗുണങ്ങളേയും വിവരിക്കുന്ന ചില കൃതികളും പ്രസിദ്ധീകരിക്കപ്പെട്ടിട്ടുണ്ട് സുഡോഞ്ചപ്പുലിയസിന്റെ കൃതിയും ജോൺ ഓഫ് കുബ യുടെ 'ഹോർത്തുസ് സാനിറ്റാസു' ഇവയിൽ പെടുന്ന ഭാരതീയ സസ്യശാസ്ത്രത്തിന്റെ പിതാവ് എന്നറിയപ്പെട്ടുന്ന ഗാർഷ്യധി ഓർത്തയുടെ 'കൊളോക്കോസ് ദോസ് സീംപ്പലസ് എഡോഡാസ്' എന്ന സസ്യശാസ്ത്ര കൃതി 1563 ത്തെ ഗോവയിൽ വെച്ചണ്ണ അച്ചടിച്ചു പ്രസിദ്ധീകരിച്ചത്.

ഗോവയിൽ വന്നത്തിലെ ഓർത്ത, സ്ഥലഘണ്ടികളായ സാരസവ ഭിഷഗരമാരുമായി പരിചയപ്പെട്ടുകയും അവിടെ നിലവിലുണ്ടായിരുന്ന ചികിത്സാ രീതികൾ, ഒഴഖധങ്ങൾ, രോഗനാമങ്ങൾ, ഒഴഖധ സസ്യങ്ങൾ മുതലായവയെപ്പറ്റി അവരോടു ചേർച്ച മനസ്സിലാക്കുകയും ചെയ്തു. ഈ സാരസവ ഭിഷഗരമാർ ധാരാളം ശസ്ത്രക്രിയകൾ നടത്തിയിരുന്നതായും ചികിത്സയിൽ പാശ്ചാത്യ ഡോക്ടർമാരെപ്പോലും പിൻതള്ളിയിരുന്നതായും ഓർത്ത പ്രസ്താവിക്കുന്നു. നിബാനത്തിൽ സാരസവ ഭിഷഗരമാർ യുറോപ്പൻ ഭിഷഗരമാരെ അതഭൂതപ്പെട്ടുത്തിയിരുന്നതായും അലോപ്പതി ഒഴഖധങ്ങൾ കൊണ്ടു. രോഗം മാറാതെ വരുമ്പോൾ പാശ്ചാത്യ ഭിഷഗര മാർ ഇവരുടെ സേവനം ആവശ്യപ്പെട്ടിരുന്നതായും ഓർത്ത സുചിപ്പിക്കുന്നുണ്ട്.(4)

പോർത്തുഗീസുകാർ പടയാളികൾക്കുവേണ്ടി ഗോവയിലും കേരളത്തിലും സ്ഥാപിച്ച അശുപത്രികളിലും പറഞ്ഞത്തുവും പാശ്ചാത്യവുമായ രണ്ടു ചികിത്സാ സ്ക്രി

ബാധങ്ങളും ഉപയോഗിച്ചിരുന്നു. ആയുർവ്വേദത്തിലെ വിവിധ ചികിത്സാ രീതികളെപ്പറ്റി ഓർത്തെ സാരസ്വത ഭിഷഗരമായുടെ സഹായ സഹകരമാണജോടുകൂടി രചിക്കപ്പെട്ട ഓർത്തയുടെ കൃതിയിൽ രോഗങ്ങളുടേയും ഒരപ്പയങ്ങളുടേയും പേരുകൾ കൊക്കണി ഭാഷയിലാണു നൽകിക്കാണുന്നത്. ലിൻസ് കോട്ടൻ്റെ കൃതിയിലും ഈതെ കൊക്കണിനാമങ്ങളുണ്ട് പ്രയോഗിച്ചിട്ടുള്ളത്. രോഗങ്ങളിൽ ഭീകരമായത് 'മൊർഗ്ഗ' (കോളി) യാണെന്ത്. ഈ രോഗം രോഗികളെ തളർത്തുകയും അവരുടെ ജീവൻ ഒഴുകിക്കളയുകയും ചെയ്യുമെന്നു ഓർത്ത പറയുന്നു.(5)

ഗാസ്പർ ഡി കൊറയ 1543 ത്ത് രോവയിൽ കോളി പടർന്നു പിടിച്ചതു വിവരിക്കുന്നുണ്ട്. രോഗലക്ഷണങ്ങൾ നിർദ്ദേശിച്ചതിനു ശേഷം അദ്ദേഹം പറയുന്നു. "നമ്മുടെ ഡോക്ടർമാർക്കു ഈ രോഗം മുർഖിച്ചാൽ മാറ്റാൻ കഴിയുന്നുല്ല. രോഗം മുർഖിച്ചാൽ ഒന്നോ രണ്ടോ ദിവസം കൊണ്ടു രോഗി മരിക്കുന്നു. നുറു രോഗികളിൽ തൊല്ലുരും മരിക്കുന്നു. നാട്ടുമരുന്നുകളുപയോഗിച്ചാണ് രോഗികൾ പുർണ്ണമായും രക്ഷപ്രാപിക്കുന്നത്. യുറോപ്യൻ ഡോക്ടർമാരുടെ ഒപ്പയങ്ങളും ചികിത്സയും നിഷ്പല മായപ്പാർ നാട്ടുവെദ്യരൂപരേ വിളിച്ചു. (സാരസ്വത ഭിഷഗരമാർ). അവർ രോഗിക്കു കുരുമുളകും ജീരകവും ചേർത്ത് കണ്ണതി നൽകുന്നു. അവർ രോഗിയുടെ പാദങ്ങൾ ഇരുവുകൊണ്ടു ചുടാക്കുകയും തലയും കൈകാലുകളും കോച്ചിൽ മാറ്റാൻ തുണികൊണ്ടു മുറുക്കിക്കെടുകയും ചെയ്യുന്നു. രോഗിക്കുവായിലിട്ടു ചവക്കാൻ അവർ അടയക്കയും കൊടുക്കുന്നു.(6) കൊക്കണിയിൽ പ്രസ്തുത രോഗത്തിന്റെ നാമം 'മൊഡ്ചി' എന്നാണെന്നും കൊറയ പ്രസ്താവിക്കുന്നു.

അതിസാരത്തപൂർണ്ണം കൊറയ പരയുന്നുണ്ട്. കൊക്കണിയിൽ (ഗോവയിലെ ഭാഷയിൽ) 'മോർജ്ജേ' എന്നാണതെ അതിന്റെ പേരെന്നും മൊമ്പൂർണ്ണം എന്ന ദേശിയും ഇടു മോഗങ്ങളാണെന്നും അദ്ദേഹം രേഖപ്പെടുത്തുന്നു. കൊക്കണിയിലുള്ള ധാരാളം ഉഷ്ണ സംരക്ഷണപ്പെട്ടു തന്നെ രോഗനാമങ്ങളും കൊറയയുടെ കൃതിയിലുണ്ട്. (7)

ലിൻസ് കോട്ടൻ പനിയെപൂർണ്ണി വിവരിക്കുന്നത് രസകരമാണ്, "അശുപത്രികളിൽ പനിയുമായി വരുന്ന രോഗികൾ ശരിയം ചുട്ടുപഴുത്തു നാലഞ്ചു ദിവസത്തിനകം മരിക്കുന്ന, പനി പലതരമുണ്ട് പോർത്തുഗീസു ഭിഷഗരമന്നരു രോഗിയുടെ രക്തം ചൊർത്തികളെയുന്നു. മറ്റു ചികിത്സയിൽ എന്നൽ ഗോവയിലെ സാരസ്വത ഭിഷഗരമന്നരിൽ ചില നാടൻ മരുന്നുകളും ചന്ദനവും അരച്ചുപൂരട്ടി രോഗം മാറ്റുന്നു." (8) ജൂരം പിടിപെട്ട രോഗിയെ ചികിത്സിക്കുന്ന രീതി ഓർത്തയും വിവരിക്കുന്നുണ്ട്. ജൂരം ബാധിച്ച രോഗിയെ അവർ (സാരസ്വത വൈദ്യമാർ) ഒന്നു രണ്ടാഴ്ച പട്ടിണി കിടത്തുന്നു. അതിനു ശേഷം തിളപ്പിച്ച മാങ്ങാവെള്ളം (ഫ്ലോളു - മാങ്ങ ഉപ്പിലിട്ട് വെള്ളം) കൊടുക്കും പനി നല്ല പോലെ മാറിയതിനു ശേഷം മാങ്ങയിട്ടു തിളപ്പിച്ച (ഉപ്പുമാങ്ങ) കണ്ണതി (പേജ്) കൊടുക്കുന്നു. (9)

ഗോവയിലെ സാരസ്വത ഭിഷഗരമന്നരിൽ തീനിപ്പെള്ള (തുഫലാ) എന്ന പേരിൽ മുന്നുതരം വിരേചന ഉഷ്ണയങ്ങൾ ഉപയോഗിച്ചിരുന്നുവെന്നും അവ ഹോർഡോ, ആവാജ്ജോ, രസവാജ്ജോ, എന്നിവയാണെന്നും മറ്റു രണ്ടു വിരേച നെഉഷ്ണയങ്ങൾ ഗോട്ട്, കിബലോസു എന്നിവയാണെന്നും ഓർത്ത തുടർന്നു പറയുന്നുണ്ട്. (10)

പോർത്തുഗീസുകാർ ആയുർവ്വേ ഉഷ്ണ വിധികൾ

ഇപ്പറ്റിയും ആയുർവ്വേദ ചികിത്സാ രീതികളെക്കുറിച്ചും ഗോവയിൽ വെച്ചാണ് അറിയുന്നത്. പാശ്വാത്യ ഡോക്ടർ മാരൈക്കാൾ ചികിത്സാ നെന്പുണിയിലും ഒരഷയ വിജഞാനീയത്തിലും രോഗനിഭാന്തത്തിലും മേലക്കിട യിലുള്ള ഗോവയിലെ സാരസാവത വെദ്യമാർ വിദേശീയരുടേയും സ്വദേശീയരുടേയും ബഹുമാനം ഒരുപോലെ ആർജിച്ചിരുന്നു. അഞ്ഞതുറിൽപ്പരം ആയുർവ്വേദ ഒരഷയികളുടെ സമഗ്ര വിവരങ്ങളുടായുന്ന ഓർത്തയുടെ പ്രസിദ്ധ കൃതി രചിക്കാനും തദ്വാരാ ഭരതീയ സസ്യശാസ്ത്രത്തിന്റെ അടിസ്ഥാനം ഉറപ്പിക്കാനും ഗോവയിലെ സാരസ്വത ഭിഷഗ്രഹമാർ ചെയ്തുകൊടുത്ത സഹായം അനല്പമാണ്. ഈ സാരസ്വത ഭിഷഗ്രഹമാരിൽ പലരും ആയുർവ്വേദകൃതികളുടെ രചയിതാക്കരൂദും ആയിരുന്നു.

ഗോവയിൽ നിന്നു കേരളത്തിലേക്കുപോന്ന സാരസ്വത കുടുംബങ്ങളിൽ പലരും ആയുർവ്വേദ വെദ്യ കുടുംബങ്ങളായിരുന്നു. കൊച്ചിയിൽ മാത്രം കുടിയേറി പ്രാർത്ഥ മുന്നുറ്റുപത്രോളം കുടുംബങ്ങളിൽ കുണ്ടലാട്ടു മല്ലമാർ (ചേർത്തല, ആലപ്പുഴ) കോതേരിമാർ (കൊച്ചി - കുഴുപ്പിള്ളി) കമ്മത്തിമാർ (അഴീക്കൽ - പള്ളിപ്പുറം) വെന്നക്കാടുകാർ (പള്ളിരുത്തി - തൃപ്പുണിത്തുര) പുല്ലാട്ടു വെദ്യമാർ (കോട്ടയം) എന്നിങ്ങനെ, ഗോവയിലും പിന്നീടു കേരളത്തിലും പ്രസിദ്ധിയാർജിച്ച വെദ്യ കുടുംബങ്ങൾ ഉണ്ടായിരുന്നു. ഇവർ തലമുറകളായി ഗോവയിലും പിന്നീടു കേരളത്തിലും വെദ്യവ്യത്തി ഉപജീവനമാർഗ്ഗമായി സരീകരിച്ചവരാണ്.

ഹോളണ്ടിലെ ആംസ്റ്റർ ഡാനിൽവെച്ചു പ്രസിദ്ധീ കൃതമായ 'ഹോർത്തതുസ് മലബാറിക്കുസ് ഇൻഡിക്കുസ്'

എന്ന ഭാരതീയ സസ്യശാസ്ത്രകുർഡിലുടെ ഒരു ദിവസം ഗ്രന്ഥകർത്താവായ ഫൈറ്റിംഗ് വാൻറിപ്പറ്റിന്റെ സഹായിച്ചുവരിൽ അപ്പുട്ട്, രംഗട്ട്, വിനായക പണ്ടബിൽ എന്നീ മുന്നു കേരളീയ ഗൈഡ് സാമ്പത്തികശാഖകളുടെ ഉൾപ്പെടുന്നു. ലത്തിൻ ഭാഷയിലുള്ള ഈ ബൃഹത്കുർഡിലുടെ പ്രമാണവാല്യം 1678 ലും, പാരണഭാം വാല്യം 1703 ലും (ഗ്രന്ഥകർത്താവിന്റെ മരണ ശേഷം) ആൺ പ്രകാശിതമായി പ്രസിദ്ധ സസ്യശാസ്ത്രജ്ഞനായ എവ്ലിൻ, സസ്യശാസ്ത്രത്തിലെ ദിനാമ സംഘജനകളുടെ പ്രഭാവത്താബാധ കരോളസ്റ്റിനേയസ്, എന്നിവരുടെ മുക്തകണ്ഠമായ പ്രഗ്രാസയക്കു പാത്രമായ, ഭാരതീയ സസ്യശാസ്ത്രത്തിലെ മഹാത്മാതമായ, ഈ ആധികാരിക ഗ്രന്ഥത്തിൽ എഴുന്നുള്ള യൈനപത്രോളം കേരളീയ സസ്യങ്ങളുടെ സമഗ്ര വിവരണ മുണ്ട്. മലയാളം, കൊക്കണി, ഡച്ച് (ബെൽജിയൻ) പാർത്തുഗീസ് എന്നീ നാലുഭാഷകളിൽ ഓരോ സസ്യത്തിന്റെയും നാമം വിവരണാദിയിൽ ഗ്രന്ഥത്തിൽ കൊടുത്തിട്ടുണ്ട്. കൊക്കണിയും മലയാളവും ഈ പ്രമാണമായി അച്ഛടിച്ചു വന്നത് ഈ ബൃഹദ് ഗ്രന്ഥത്തിലാണ്.

കൊച്ചിയിലെ ഡച്ചുഗവർണ്ണറായിരുന്ന ഫൈറ്റിംഗ് വാൻറിംഗ് 1563 തോന്ത്രയിൽ വെച്ചു പ്രസിദ്ധീകൃതമായ ഗാർഷ്യ ഡി ഓർത്തയുടെ സസ്യശാസ്ത്ര കൃതിയായ 'കോളോക്യോസ് ഭോസ് സിംഗ്ലേസ് എദ്രോഗാസ്' എന്ന കൃതി കാണാൻ ഇടയാകുകയും അത്തരമൊരു ഗ്രന്ഥം രചിക്കാൻ നിശ്ചയിക്കുകയും ചെയ്തു. അന്നു ഡച്ചു പടയാളികൾക്കാവശ്യമായ ഒപ്പം യുറോപ്പിൽ നിന്നു കൊണ്ടുവരുകയായിരുന്നു പതിവ്. എന്നാൽ കൂപ്പൽ യാത്രയിൽ നന്നത്തും മറ്റും ഈ മരുന്നുകളുടെ ഗുണം നഷ്ടപ്പെടുക സാധാരണമായിരുന്നു. കേരളത്തിൽ ധാരാളം ഒപ്പം നഷ്ടയ സസ്യങ്ങളുണ്ടായിരുന്നും അവയിൽ നിന്ന്

പടയാളികൾക്കാവശ്യമായ ഒപ്പധനകൾ ലഭ്യമാണെന്നും വാൻറിഡ് മനസ്സിലാക്കി. ഗ്രന്ഥ നിർമ്മിതിക്കു മുഖ്യമായ പ്രേരണ ഈ വസ്തുതയായിരുന്നു. ഗ്രന്ഥരചനയിൽ സഹായികളായി ചേർത്തലക്കാരൻ ഈടി അച്ചുതൻ എന്നാരു ഈഴവ വൈദ്യനേയും കൊച്ചിപട്ടണവാസി കളായ അപ്പു ഭട്ടം, റംഗ ഭട്ടം, വിനായക പണ്ണഡിത് എന്നീ മുന്നു സാരസ്വത ഭിഷഗരമാരെയും വാൻറിഡ് പ്രത്യേകം ക്ഷണിച്ചു വരുത്തി.

കൊച്ചിയിലെ ധച്ചുഗവർണ്ണരായിരുന്ന വാൻറിഡ് കേരളത്തിന്റെ മുക്കും മുലയും പരിചയമുള്ള ആളായി രുന്നുട്ടുകൂടി കേരളത്തിലെ അംഗങ്ങൾവെദ്യമാരെ പിന്തുള്ളി കൊച്ചിയിലെ ഗൗധ്യസാരസ്വത ഭിഷഗരമാരെ ഗ്രന്ഥ നിർമ്മിതിയിൽ സഹായികളായി വിളിച്ചത് അവരുടെ തെളിയിക്കപ്പെട്ട ആയുർവ്വേദ ശാസ്ത്രപണ്ഡിത്യത്തിനും ചികിത്സാപാടവത്തിനും ലഭിച്ച അംഗീകാരവും ബഹുമതിയുമായിരുന്നു. വാൻറിഡു തന്നെ ഗ്രന്ഥത്തിൽ ഇക്കാര്യം എടുത്തുപറയുന്നുണ്ട്. വൈദ്യവും വൈദ്യ ശാസ്ത്രവും മറ്റും സംബന്ധിച്ചുള്ള അവരുടെ പാണ്ഡിത്യം ശ്രോകങ്ങളിൽ ഒരുക്കി വെച്ചിരിക്കുകയാണ്. ഒപ്പധ വർഗ്ഗം, പേരുകൾ, ഗുണ, സ്വഭാവം, രൂപം, ഭാഗങ്ങൾ, അവ വളരുന്ന സ്ഥലങ്ങൾ, ഒപ്പധ വീര്യം, പ്രയോഗം മുതലായവയെല്ലാം വഴിക്കുവഴി ഈ ശ്രോകങ്ങളിൽ അവർ അടക്കിവെച്ചിരിക്കുകയാണ്. ആരെങ്കിലും ഒരു ചെടിയുടെ പേരുപറഞ്ഞാൽ ഉടൻ ഈ ബോഹണർ അതിന്റെ സകല വിവരങ്ങളും കാണാതെ പറയും. അത്രസമർത്ഥമായ രീതിയിലാണു അവർ അവ ശ്രോകങ്ങളിലാക്കിവെച്ചിരിക്കുന്നത്. ഈ ശ്രോകങ്ങൾ കൂട്ടികളായിരിക്കുന്നോശ തന്നെ സ്വസന്താനങ്ങളെ അവർ കാണാതെ പറിപ്പിക്കുന്നു. പ്രായമാക്കുന്നോശ അവർ ഈവ

അരികലും മറക്കുകയില്ല. സന്യശാസ്ത്രക്കിഴു വളരെ
പഴകമെണ്ടെന്നും നാലായിരും വർഷം മുമ്പുതന്നെ
ഇതുസംബന്ധമായ അറിവ് അവർക്കു പശ്ചാത്യത്തോടു
വെന്നും അവർ പറയുന്നു.(11)

ഹോർത്തുസിന്റെ രചനയിൽ അപ്പും പ്രധാനക്കൾ
വഹിച്ച പങ്ക് എന്നായിരുന്നുവെന്നു അവർ തന്നെ
ദേവനാഗരിലിപിയിലെഴുതിയ പുതിയ കൊക്കൻമിക്കിൽ
തയ്യാറാക്കി ഗ്രന്ഥത്തിന്റെ ഒന്നാം പാല്പുത്താൻ പ്രസിദ്ധി
കരിച്ചുകാണുന്ന സാക്ഷ്യപ്രത്യയിൽ വിവരങ്ങളുണ്ട്

“സ്വസ്തി ശ്രീ ശാലിവാഹനഗക 1597 ദാക്ഷാ
സംവത്സര ചെത്ര ബഹുള 10 കൊച്ചിരാജപട്ടണത്തിൽ
താമസം രംഗട്ട്, വിനായക പണ്ഡിത്, അപ്പു ട്രേ എന്നീ
മുന്നു വെദ്യത്വാർ അവർ കൊച്ചിയിലെ കുന്നുഭോർ
ആൻഡ്രിക്കാ ഫാൻഡ്രേ അവർകളുടെ കല്പനയാൽ
ഈ മലബാർ ദേശത്തുള്ള ഒഴിക്കു വീരമുള്ളല
വ്യക്ഷങ്ങൾ, വള്ളികൾ, ചെടികൾ, കിഴങ്ങുകൾ എന്നിവ
അറിയുന്ന ആളുകളെ വേണ്ട നിർദ്ദേശങ്ങൾ നൽകി
അതാതു സ്ഥലങ്ങളിൽ അയച്ചു. അതാതു ഒഴിക്കികൾ
വരുത്തി. അതാതു ഒഴിക്കിളുടെ ഫലം, പുഷ്പം, ഇല,
കായകൾ ഇവയെല്ലാം അതാതു ജതുകളിൽ സംഭരിച്ചു.
അതാതുകളുടെ ചിത്രങ്ങൾ വരച്ചു. അതിനു ശേഷം
ഞങ്ങളുടെ വെദ്യ ഗ്രന്ഥ നിഃലംഘകളെ പ്രമാണമാക്കി
അതാതു ഒഴിക്കിളുടെ ഗുണങ്ങൾ ഞങ്ങളുടെ അനുഭവ
ത്തിന്റെ വെളിച്ചത്തിൽ മനസ്സിലാക്കി ആ മരുന്നുകളുടെ
നാമങ്ങളും അറിഞ്ഞതു ഇന്നേക്കു രണ്ടു വർഷം
രാവിലെയും വെക്കീട്ടും ഞങ്ങൾ അടുത്തിരുന്നു ആ
വിവരങ്ങൾ സന്പാദിച്ചു എഴുതിക്കൊടുത്തിരിക്കുന്നു.
അതു വ്യാജമാണെന്ന് പറയാതിരിക്കാൻ വേണ്ടി ഞങ്ങൾ

നൈദ്ദിന കൈയൊപ്പുകൾ ഇതിൽ ഇട്ടു തനിതിക്കുന്നു. ഇതു സത്യമാണെന്നിയണം എന്നു ഭേദനാഗരി ലിപിയിൽ ഇതെഴുതിത്തനിരിക്കുന്നു.”(12)

ഹോർത്തീസിൽ ചേർത്തിട്ടുള്ള ശാസ്ത്രീയ വിവരങ്ങൾക്ക് അപ്പു ഭേദ പ്രഭേതികളാണു പുർണ്ണമായും ഉത്തരവാദികൾ. ഇവരുടെ അനന്തര തലമുറകളിൽ പെട്ട ആയുർവ്വേദ പണ്ഡിതമാരും ഭിഷഗ്രാമമാരും ഇന്നും കേരളത്തിലുണ്ട്.

കഴിഞ്ഞ കുറച്ചു നാളുകളായി ഹോർത്തുസ് മലബാറിക്കുസ് ഇൻഡിക്കുസിന്റെ നിർമ്മിതിയിൽ മുഖ്യ പങ്കുവഹിച്ച രംഗ ട്രോ പ്രഭേതികളെ തുച്ഛികരിച്ചു കാണിച്ചു ഇട്ടി അച്ചുതനെ പ്രസ്തുത ഗ്രന്ഥത്തിന്റെ കർത്താവായി വാഴിക്കാനുള്ള ഒരു സംഘടിത യത്കം തന്നെ കേരളത്തിൽ നിന്നുവരുന്നുണ്ട്. ഇട്ടിഅച്ചുതനെ ഏകലെറും എഴുതാതെ ‘കേരളാരാമ’ എന്ന കൃതിയുടെ ലത്തിൻ പരിഭാഷയാണു ഹോർത്തുസെന്ന ഗ്രന്ഥമെന്നു തല്പര കക്ഷിശ്ര വാദിക്കുന്നു. ‘ഹോർത്തുസ്’ ലാത്തിനിലാകയാൽ കേരളീയരിൽ - ഒരു പക്ഷ ലത്തീൻ പുരോഹിതമാർ ഒരിക്കെ ഭൂരിവക്ഷവും ഇതു കൃതി വായിച്ചു നോക്കിയിരിക്കാൻ ഇടയില്ല. അപ്പോൾ ഹോർത്തുസിനെപ്പറ്റി ആർക്കും എന്തും പരിയാമെന്നു വന്നിരിക്കുന്നു. വിസ്താര ഭ്യംമുലം ഇതു വിഷയത്തെക്കുറിച്ചു കൂടുതൽ വിവരിക്കാൻ പ്രയാസ മുണ്ട്. ഹോർത്തുസിനെക്കുറിച്ചുള്ള നിഷ്ക്കൂഷ്ട പഠനങ്ങൾ നടന്നുവരുന്നതെയുള്ളു താനും.

ലോലിംബരാജൻ്റെ ‘വൈദ്യജീവന’ മെന്ന ആയുർവ്വേദഗ്രന്ഥത്തിന് ‘കോതേരീവ്യവ്യാന’ മെന്നപേരിൽ വിശിഷ്ടമായൊരു ടീക്കാ കൊതേരി ഭിഷഗ്രാമൻ രചിച്ചിട്ടുണ്ട്.

കമ്മത്തിവെദ്യനാരിൽപ്പെട്ട ശ്രീ കാശീമാധവിപതി ഭൂവനേന്നതിൽത്തു സ്വാമികൾ അഗ്രണ്യനായ ഒരായുമൊപ്പ് ദിഷ്ടഗരതനായിരുന്നു. ടെക്കലിൽ വെച്ചു സർപ്പംഗമന്മാർ മരണപ്രയായ ഒരു നവായത്ത് യുവതിയെ ഒരാൾ പ്രയോഗം കൊണ്ടു മരണ വളക്കത്തിൽ നിന്നു രക്ഷിച്ച ശ്രീ സ്വാമിജി ചികിത്സാ രംഗത്ത് മഹാത്മാത്തങ്ങൾ സൃഷ്ടിച്ച യതിവര്യനായിരുന്നു. രാജവെദ്യനായിരുന്ന വൈസ ക്കാട്ടു കുശപ്രഭു (തൃപ്പിണിത്തുറ) വിന്റെ ഗുഹത്തിൽ അപൂർവ്വായുമ്പോൾ ഗ്രന്ഥങ്ങളുടെ ഒരു വൻ ശേഖരമുണ്ട്. പുണ്ണായിലെ ഭേദധാർക്കർ റിസേർച്ച് ഇന്റർപ്പോട്ടിലും മരിരാശി സർവ്വകലാശാലയിലും ബന്ധാനന്ത് ഹിന്ദു സർവ്വകലാശാലയിലും ഇല്ലാത്ത അപൂർവ്വ അയുർവ്വോ ഗ്രന്ഥങ്ങൾ പ്രദേശവിന്റെ ഗ്രന്ഥ ശേഖരത്തിലുണ്ട്. അവിടങ്ങളിലുള്ള ചില അപൂർണ്ണ ഗ്രന്ഥങ്ങളുടെ പൂർണ്ണ രൂപവോ അതിലുണ്ട്. കേരളത്തിലെ ഗൗധാരണസ്വത ഗുഹങ്ങളിൽ നിന്നു സന്ധാരിച്ച ഇരുന്നുരോളം അപൂർവ്വ അയുർവ്വോ ഗ്രന്ഥങ്ങൾ എന്നും (കുത്തപ്പാടി) ആളുള്ള സുകൃതീന്മാരിയിൽ റിസേർച്ച് ഇന്റർപ്പോട്ടിൽ സുക്ഷിച്ചിട്ടുണ്ട്.

അയുർവ്വോ കേരളിയരുടേയും കേരളത്തിന്റെയും കുത്തകയാണെന്ന ധാരണ പലർക്കുമുണ്ട്. തന്മുലം ഈ രംഗത്തുള്ള കേരളിയരല്ലത്തവർ നൽകിയ സംഭവനകളെ തുച്ഛീകരിച്ചുകാണിക്കാനുള്ള ഒരു പ്രവണതയും നിലനിൽക്കുന്നുണ്ട്. അതു ശരിയല്ലെന്നു കാണിക്കുക മാത്രമാണു ഈ ലേവന്തതിന്റെ ലക്ഷ്യം.

31

Dear Sir

I have received your card
of 3. 3. 32. I am only too happy to have
become acquainted with you and wonder
if among those you belong to a family of
hereditary physicians and if that is the
cause of your having a medical education.
I call myself a physician.

What I want is and what
I intend to be is to practice as a
Cook of physicians and great ladies
of all the domains alluded to in
that as 33 artizans of the class

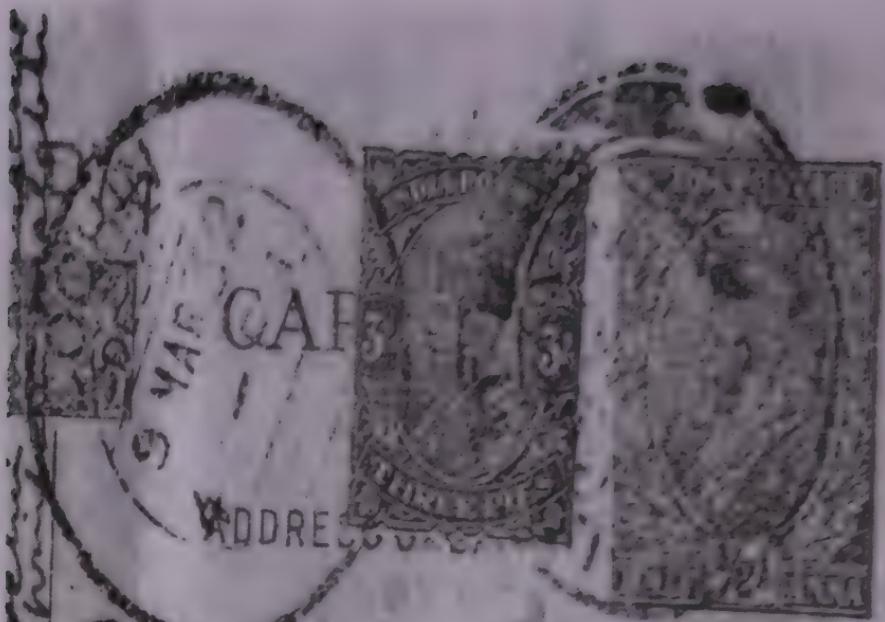
to the *Platynotus*. This *Agrotis*
species must be very common
as it is one of the works on which *Zumpt*
was based. Note the addition
of *zumpti* to a specimen of the *Platynotus*,
No. 320 of the *British Museum*
and the addition of *zumpti* to
the *Platynotus*. This *Agrotis*
zumpti is not known anywhere else. It is
found only in Cochin. I have seen copies
of it. I was at Cochin when Mr. Padmala
Kalyan alias Mr. Bhakar of the Permanent De-
partmental School in 1909 April. When Von Richter
in his illustrations notes Malabar as
of about 2500 varieties of 1686 to 1703 will

994 copper plate engraving (standard size)
that he studies, are plain & easy from the
breakings whose certificate of removal
is appended and it is best upon the lot
viz. ~~lot 111~~ ¹¹¹ & ~~lot 12~~ ¹² of 21st Street on
May 320 1837 at 4 P.M. written as aforesaid above.
My respects to General Rev. Hare.
Blk. 1.

We have you & your very best wishes

S. W. D. G. & Co.

Dr. M. A. Kennet chief medical officer
and Hospital Physician Dr. L. C. Warren
Supt. of County Hospital Dr. J. S. Warren
and others so soon bring



Rev. Hari Rang Bhat
Mishanti
& Jamnal Devswami Temple

Cochin

Malabar



KONKANI BHASHA PRACHAR SABHA

(Regd. under the Travancore - Cochin Literary, Scientific & Charitable Societies Registration Act XII of 1955 S. No. ER 32 of 1966)

(A Literary Institution in Konkani recognised by Sahitya Akademi, New Delhi)

KONKANI BHASHA BHAVAN
PALACE ROAD, COCHIN - 682 002.

Ref. No. 77/08

Date 22.3.08

To the Editor
Mathrukshoomi
Cochin

Sir I send the following for your kind publication

താങ്കളുടെ പ്രത്യേക ലേവകൾ “ഹോർത്തുസ് മലബാറിക്സ് സ്ക്രാഡ്” എന്ന ശിരഷത്തിൽ മാതൃഭൂമി നഗരം Page II തീയതി 24.3.08 എഴുതിയ വാർത്ത വായിച്ചു. വാർത്ത ഇപ്രകാരം തുടരുന്നു. “ഹോർട്ടുകൊച്ചി വെളി മെതാനത്തിനു സമീപമുള്ള ഒരു തുറസ്സായ സ്ഥലത്തുവെച്ചാണ് കൊച്ചിയിൽ പല പ്രദേശങ്ങളിൽ നിന്നായി കൊണ്ടുവന്ന വിവിധതരം സസ്യങ്ങൾ തരം തിരിച്ചത്. ഈ അച്ചുതന്നെ വെദ്യരൂപങ്ങളും മറ്റു സഹായത്താട്ടങ്ങൾ വാൻറിയസ് പാനം നടത്തിയത്.”

കൊച്ചിയിൽ നടന്ന ദേശീയ ശില്പശാലയിൽ ഞാൻ പ്രത്യേകമായി ക്ഷണിക്കപ്പെട്ട വിദഗ്ദ്ധൻ എന്ന നിലയിൽ കൊക്കണി ബോർഡ് വെദ്യരൂപ ഹോർത്തുസ് മലബാറിക്സ് തയ്യാറാക്കുന്നതിൽ നൽകിയ സംഭാവനയെപ്പറ്റി ശില്പശാലയിൽ സംബന്ധിക്കുവാൻ ക്ഷണിക്കുകയും ടി ശില്പശാലയിൽ രംഗ ഭട്ട്, വിനായക പണ്ഡിത്, അപ്പു ഭട്ട് എന്നീ മുന്നു കൊക്കണി ബോർഡ് വെദ്യരൂപുടെ സംഭാവന എന്ന പ്രബന്ധം അവത്തിപ്പിക്കുകയും ചെയ്തു. അവർ പഹിച്ച വിലമതിക്കുന്ന കഴിയാത്ത പങ്ക് ഡച്ച ഗവർണ്ണർ വാൻറിയിന് കൊക്കണി ഭാഷയിൽ ഭേദനാഗരി ലീപിയിൽ നൽകിയ സാക്ഷിപ്പത്തിൽ നിന്നും ബോധ്യമാവുന്നതാണ്. അതിന്റെ മലയാള വിവർത്തനം ഇപ്രകാരമാണ്.

“സ്വസ്തി ശ്രീ ശാലിവാഹന ശകം 1597 (1675 ഏ. ഡി.) രാക്ഷസ സംവബ്ധം ചെത്ര ബഹുള (കർത്ത വാദ) ഉഖമി കൊച്ചി

രാജപട്ടണത്തിൽ താമസിക്കുന്ന രംഗദ്, അവലോകം റിംഗഡ്
പബ്ലിക്ക്, ആസ്സുള്ള മുന്നു പ്രൊഫൈറ്റ് കുറഞ്ഞ
അണ്ണിയിക്കി ഫാംട്ട് അദ്ദേഹത്തിന്റെ അനുപാതപ്രകാരം ഒന്ന്
മലബാർ പ്രദേശത്ത് ഉള്ള ഒഴുക്കുകൾ വും സ്ഥലങ്ങൾ, പഴ്ഞ്ഞകൾ,
പെടികൾ, കൊമ്പുകൾ എന്നിവ പരിപയമുള്ള ആളിനെ പ്രത്യേക
നൽകി അതാതു പ്രദേശങ്ങളിൽ അയച്ച് അതാതു നാഷ്യങ്ങൾ
വരുത്തി അതാതു പെടികളുടെ കാര്യക്കൾ, പുകൾ, മുലകൾ,
വിത്തുകൾ എന്നിവയെല്ലാം അതാതു ഇതുകാലങ്ങളിൽ ശേഖരിച്ച്
അവയെല്ലാം ചിത്രീകരിച്ച് അതിനു ശേഷം എങ്ങോട് എങ്ങോളും
വെദ്യഗ്രന്ഥങ്ങളുടെ നിലവിലും പ്രമാണമാക്കി അതാതു
നാഷ്യത്തിന്റെ ഗുണം അമോ അനുഭവം ബെച്ച് എത്തു ഗുണം
എങ്ങാൾക്ക് ബോധ്യപ്പെടുത്തിയോ അതാതു നാഷ്യങ്ങളുടെ പെടുകൾ
നൊക്കി ഇന്ന് രണ്ടു വർഷമായി കാലത്തും വെകുന്നേരവും
എങ്ങാൾ അടുത്തു നിന്ന് തയ്യാറക്കിയ ഇതു പുസ്തകം സന്ധാരകരായി
നൽകിയ അത് കളിപ്പ് എന്ന് പറയുവാൻ പാടില്ലോ എന്ന്
പറഞ്ഞുകൊണ്ട് എങ്ങാൾ എങ്ങളുടെ സ്വീകരിക്കുന്നു.
അത് സത്യമെന്നു മാനിക്കുകയും വേണം. എന്ന നാശി അക്ഷയത്തിൽ
ഈ എഴുതിതന്നിരിക്കുന്നു ശ്രീ.”

ഈ സാക്ഷി പത്രത്തിൽ നിന്നും മനസിലാക്കാൻ കഴിയുന്നത്
മലബാർ പ്രദേശത്തിൽ വളരുന്ന നാഷ്യചെടികൾ വിത്തുകൾ
മുതലായവ വേതനം നൽകി ആളിനെ അയച്ച് കൊണ്ടുവന്നിട്ടുള്ളതും
ആയത് ശേഖരിച്ച് ശേഷം അവർ ചിത്രീകരിച്ചിട്ടുള്ളതും അവരുടെ
വെദ്യഗ്രന്ഥങ്ങളുടെ നിലവിലും പ്രമാണമാക്കി നാഷ്യ
ചെടികളുടെ പേരും, ഗുണം എന്നിവ രേഖപ്പെടുത്തിട്ടുള്ളതും രണ്ടു
വർഷം കാലത്തും വെകുന്നേരവും അടുത്ത നിന്ന്
തയ്യാറക്കിട്ടുള്ളതും അവർ ആ പുസ്തകത്തിന്റെ സാമ്പാദകൾ
ആണെന്നും എഴുതിയിട്ടുണ്ട്. കൂടെ വാൻറിയ് ഇതു ബോധമരുടെ
വീടുകൾ സന്ദർശിച്ചിട്ടുള്ളതും ആണ്.

കേരളത്തിലെ കൊക്കണി ബോധമണർക്കിടയിൽ ഒരു ചർച്ച (1671 - 1674 ഇടയിൽ) എന്ന ലേവന്തത്തിൽ വാൻറിയ്
രേഖപ്പെടുത്തിയിരിക്കുന്നു. “.....ഈ ബോധമണ്ണരുടെ ചർച്ച എന്ന
പലപ്പോഴും സന്തോഷപൂർവ്വം ശ്രദ്ധിച്ചുട്ടുണ്ട്. പഴയ
കൈതിഹ്യങ്ങളിൽ നിന്നും പുർണ്ണികരുടെ ഗ്രന്ഥങ്ങളിൽ നിന്നും

എടുത്ത സിഖാന്തങ്ങളും അലിപായങ്ങളും എടുത്തു പ്രയോഗിച്ചു കൊണ്ടുള്ളതാണ് അവരുടെ ചർച്ച വൈദ്യവും സസ്യശാസ്ത്രവും സംബന്ധിച്ചുള്ള അവരുടെ പാണ്ഡിത്യം പദ്യങ്ങളിൽ ഒരുക്കിയിരിക്കുകയാണ്. ഒഴംഗ്യ ചെടികളുടെ പേര്, വർഗ്ഗം, സ്വഭാവം, ഗുണം, പ്രത്യേകതകൾ, രൂപം, അംഗങ്ങൾ, സ്ഥലം, ഒഴംഗ്യവിരും, ഉപയോഗം മുതലായവയെല്ലാം ഈ പദ്യങ്ങളിൽ വഴിക്കുവച്ചി പ്രദിപാദിച്ചിരിക്കുന്നു. ഒരു ചെടിയുടെ പേര് ആരക്കിലും പറഞ്ഞാൽ ഈ ഭ്രാഹമണർക്ക് ഉടനെ തന്നെ അതിന്റെ മറുപ്പാകാരയും എടുത്തുപറയുവാൻ കഴിയുമാണ്, ആത്രക്ക് സമർത്ഥമായ രീതിയിലാണ് അവർ പദ്യങ്ങളിൽ പറിച്ചുവെച്ചിട്ടുള്ളത് വൈദ്യശാസ്ത്രവും സസ്യശാസ്ത്രവും സംബന്ധിച്ച വിജ്ഞാനങ്ങൾക്ക് വളരെയധികം പഴക്കമുണ്ടെന്നും, ഈ പുസ്തകങ്ങളിൽ ശ്രദ്ധകർത്താക്കൾ ഉറപ്പായി മാറ്റമില്ലതെ തിട്ടപ്പേടുത്തി ഉന്നി പ്രസ്താവിക്കുന്നു. അത് എതാണ്ട് 4000 കൊല്ലങ്ങൾക്കു മുമ്പുതന്നെ ഇവയെ സംബന്ധിച്ച അറിവുകൾ വശഗമായിരുന്നുവെന്നാണ് അവർ പറയുന്നത്." ആയതിനാൽ ഹോർത്തസ് മലബാറിക്കല്ലൂറിന്ന് ശ്രദ്ധകർത്താക്കൾ ഇല്ലായെന്നു പറയുന്നത് ശരിയല്ലോ. വാൻറിഡ് അത് സംഗ്രഹിച്ചിട്ടുള്ളതാണ്.

ആയതിനാൽ റംഗഭട്ട്, വിനായക പണ്ഡിത്, അപ്പു ഭ്രേ ഈ മുന്നു വൈദ്യമാരെ തരംതാഴ്ത്തി ഇട്ടി അച്ചുതനെ മാത്രം പ്രത്യേകമായി ഉയർത്തി പറയുന്നത് അനുയോജ്യമായിട്ടുള്ളതല്ലോ. എന്നാൻ അവതരിച്ച പ്രഖ്യാതിൽ അത് വിശയീകരിച്ചിട്ടുണ്ട്. കൊച്ചിയിൽ ജനിച്ച ഈ വൈദ്യമാരുടെ സ്ഥാരകം കൊച്ചിയിൽ (ചെറിളായിൽ) സ്ഥാപിക്കുന്നത് ആവശ്യമാണ്. അവരുടെ പേരിൽ കൊച്ചി കോർപ്പറേഷൻ ചെറിളായി ഭാഗത്ത് രോധുകൾക്ക് പേരിൽ നൽകണമെന്ന് ശില്പശാലയിൽ ആവശ്യപ്പെട്ടിട്ടുണ്ട്.

(സ്കാൻ ചെയ്ത പേര്)

27.3.08 സംബന്ധിച്ച പ്രഖ്യാതി അനുയോജ്യമായി ചെറിളായി, ദാമ്പത്യം, കൊച്ചി (കൊച്ചി സർക്കാർ), കൊച്ചി.

Hortus Indicus Malabaricus

The First Printed Book on Indian Botanical Plants

-Dr. Susmrita P. Mallaya
Assistant Professor in Law,
Amity Law School,
New Delhi

Hortus Indicus Malabaricus (1678 – 1703) (12 Vols.) is the first printed book on Indian botanical plants. It was first published in the year 1678 A. D. It is to be stated that Ranga Bhat, Vinayaka Pandit and Appu Bhat are the three Konkani speaking Gowda Saraswath Brahmin Ayurvedic Physicians of Cochin who assisted the Dutch Governor of Cochin in the compilation of the gigantic botanical book on Indian plants. An Ezhava by name Itty Achuthan of Kadacarapally in Shertalai also joined with the said three Konkani Ayurvedic Brahmin Physicians of Cochin in the compilation of the Botanical Book. On each page Fr. Mathews would draw a diagram of each plant and on the opposite page the three Konkani Brahmin Physicians and Itty Achuthan would write in detail about the medicinal values of the plants in Konkani and Malayalam respectively. On the 3rd page Emmanuel Carneiro translated the Malayalam version into Portuguese and that Vinayaka Pandit helped in the translation of Konkani version into Portuguese since it is stated that he knew Portuguese. On the 4th page the matter was translated into Latin. This was done in order that all literate people of Europe will understand the medicinal value of Kerala plants. It is as a result of 16 years of hard labour that Encyclopedia of Malabar herbs was brought out in a book form and that a huge fortune was spent for the preparation.

A legend has been woven around the compilation of the Botanical book on Malabar Plants. The wife of the Dutch Governor who had some serious ailment had been given up hopes by the eminent doctors who treated her. The Dutch Governor who came to know the efficiency of the Ayurvedic Brahmin Physicians of Cochin requested them to treat the patient.

It was stated that the treatment had its desired effect. The disease was cured. The Konkani Ayurvedic Physicians recommended the Shertallai Physician Itty Achuthan also for curative measures by means of herbs and he was brought in a Pallanquin to Cochin as per orders of the Dutch Governor. The Dutch Governor ordered the four renowned Ayurvedic Physicians to start a botanical garden in Cochin and also to compile a book on Indian plants which came to be known later in the world under the name "Hortus Indicus Malabaricus". 794 copper plate engravings were prepared. These alongwith the manuscript were sent to Holland. These volumes are preserved at the Museum at Amsterdam and it has since been attracting tourists.

Commenting on the book "Hortus Indicus Malabaricus" Rev. Fr. T Whitehouse writes "A book of its size, on which such care was expended, must have consumed a fortune before its publication and confers honour, both on those who compiled. (Historical Notices of Cochin, White House pp. 22-23). This book contains the earliest extant specimen of block printing in Devanagari and that in Konkani language.

Van Rheeds the Dutch Governor who visited the houses of Ranga Bhat and other Konkani Brahmins in Kerala (between A. D. 1671 – 1674) in the book Malabar Plants under head "At a discussion among Konkani Brahmins in Kerala" (Part three On Trees, To the kind Readers, Unnumbered page 8) which was written in Latin original and translated into English by Dr. Jose Pereira then Research Associate, American Akademy of Banara, writes :

"I often attended the most delightful entertainment, which was of Bramins (Pagan Philosophers) disputing among themselves and arguing on the basis of arguments they had drawn from the opinions, rules and harmonies of their tradition, and from the books of those of their ancestors who had excelled in learning. They would argue, and each of them would defend his own views most strongly, but with incredible modesty –of a

sor one would wish to find in the most cultivated of pagan philosophers – without any bitterness, mental excitement and without the neglect of the mutual respect due among those holding divergent opinions. They follow their ancient tradition and the first creators of the arts with the most devout reverence, referring to the latter their own opinions and received experiences, which they subject to their authority. And in what concerns medicine and botany, their teaching is contained in verses, any first verse of which begins with the proper name of plant, and then goes on most accurately to set forth its species, properties, accidents, forms, parts, place, time, medicinal qualities, use and other things of the kind. All this is done with such skill that if any one mentions the name of a plant a Brahmin can tell you offhand all it has or can be said of it. And though this method of teaching, which requires a firm memory, seems to be the more difficult one, yet they impress those verses on the memories of their young children, in between their play and toys – as they say the memory has greater vigour then; these verses are afterwards most faithfully retained in the memories of docile youth and of mature age. The invention of the first of these arts – say medicine or botany – is held to be so ancient, as the authors of the books affirm, that the most constant asserteration they assert that it was in existence before that past four thousand years.”

This writing “Discussion among Konkani Brahmins in Kerala” by Van Rheede reveals the fact that Ranga Bhat, Vinayaka Pandit and Appu Bhat are the authors of the books as it was stated by the Dutch Governor in his writing, “as authors of the books affirm” and the view current in the minds of Scholars that there is no author for the books is wrong and incorrect. As they have stated that ‘it was in existence before the past four thousand years, the Ayurveda that they have brought in Kerala is from Goa from where their ancestors came and settled down in Kerala during 16th Century A. D.

On “Hortus Indicus Malabaricus” published by the Dutch Governor Henric Van Rheeds the Kerala District Gazetteers,

Ernakulam District 1965 (P. 226) adds. "Hortus Indicus Malabaricus complied under Dutch Governor Henric Van Rheedes (1667 – 1673) also deserve a place of honour among the literary and Scientific works compiled in the District, though it was finally published from Amsterdam." "In compiling the Hortus Malabaricus the Dutch received help from several Scholars, both native and European. The most prominent of the native Scholars associated with this work were Brahmins namely Ranga Bhat, Vinayak Pandit and Appu Bhat and an Ezhava by name Itty Achuthan..." A book of its size, on which such care was expended, must have consumed a fortune before its publication, and confers honour both on those who compiled and the place where it was compiled (P. 190, 191). Again, Sri A. Sreedhara Menon in his book "A Survey of Kerala History", 1967 on Hortus Indicus Malabaricus writes thus, "The greatest achievement botanical work Hortus Indicus Malabaricus which deals with the medicinal properties of Indian plants. The work was compiled under the patronage of Adminal Van Rheedes and among those who were associated with the great project were Carmelite monk Mathaeus, three Gowda Saraswath Brahmins, vis. Ranga Bhat, Appu Bhat and Vinayaka Pandit and a Ezhava Physician by name Itty Achuthan (Page 260)

It is stated that N. M. Saraswathi Bai, daughter of Dasagranthi Hari Ranga Bhat, the first woman teacher who entered teaching profession in Kerala defying Orthodoxy whose birth centenary was celebrated on 7th September 1994 at Cochin was the descendant of Ranga Bhat, one of the three Konkani speaking Gowds Saraswath Brahmin Ayurvedic Physicians of Cochin who helped the Dutch Governor of Cochin, Henric Van Rheede in the compilation of the world famous botanical book on Indian Plants named "Hortus Indicus Halabaricus".

Konkani was written in the Nagari script during the Portuguese and Dutch periods. The introduction containing a testimonium in Konkani to Van Rheeds, "Hortus Indicus Malabaricus" published in the year 1678 A.D. – Dutch botanical book written in 12 volumes – was written in Nagari. It is given

by Ranga Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Ayurvedic Physicians of Cochin. It bears the Saka era 1597. The name of each plant written in different languages included Konkani also and this Konkani is named therein as 'Brahmana' language. Konkani is known during the Portuguese and Dutch times as 'Lingua Brahamanica'. Some people mistook it as corrupt Sanskrit.

The testimonium translated into English reads thus, In the Saka era of Salivahana 1597 (1675 A.D.) in the Samvatsara of Rakshasa in the 10th day of the dark half of the lunar month Chaitra, we the three physicians by name Ranga Bhat, Vinayaka Pandit, Appu Bhat, residing in the Territory of the Raja of Cochin, as per orders of Henric Van Rheeds, sent over to Malabar area those persons having knowledge on Medicinal trees, creepers, plants and branches which grow in Malabar, and that after bringing those Medicines, collecting and storing fruits, flowers, leaves, seeds and all that of the plants of those particular seasons, have pictured, and that afterwards based on the authority of our dictionary of Medical treatises, what effect and experiences we have received on medicine, the name of those medicines were noted, and that we have so far spent two years standing nearby morning and evening, and that what we have now edited this book, one should not say that it is false, stating likewise we ourselves have given our signature. That should be considered as true. Thus we have given this in writing in Nagari Script". Shree.

Ranga Bhat Vinayala Pandit Appu Bhat

Konkani Brahmins of Goan origin, who settled in Kerala during the Sixteenth century as a result of the setting up of the Inquisition at Goa by the Portuguese, were proficient in Ayurvedic lore. "Hortus Indicus Malabaricus" published by Van Reheede Dutch Governor of Cochin in the Year 1678 A. D. was compiled at the assistance of Ranga Bhatt, Vinayaka Pandit and Appu Bhat, three Konkani Ayurvedic Physicians of Cochin. The pains they have taken to assist Van Reheede to compile the

book can be seen from the testimonium they have given in Konkani in Nagari Script to Van Rheede who published the same as an introduction to the book "Hortus Indicus Malabaricus".

Again, it can be known from the testimonium that it was the three Konkani Gowda Saraswath Brahmin Ayurvedic Physicians who pictured the plants as they used the words in Konkani 'Chithrayilae', meaning pictured and it was they who edited the books as it was stated in testimonium 'Ho Livru Sampadoon' meaning that this book is edited by them.

The Kerala Government had declared in December 1978 one set of the world famous book "Hortus Indicus Malabaricus" on herbs and plants in Malabar areas lying uncared for in the Sree Avitom Thirunal Library at Trivandrum as an antiquity. The Government had directed that it should not be removed from its present place except with the written permission of the State Director of Archaeology.

When several Malayali poets and novelists have become immortals by their literary works, the practical works of the three Konkani Ayurvedic Physicians of Cochin and that of an Ezhava of Shertalai has fallen a prey to oblivion in the land of its origin. It is really pitiable that Kerala and her people have forgotten the three great Konkani Ayurvedic Brahmin physicians of Cochin namely Ranga Bhat, Vinayaka Pandit, Appu Bhat and also an Ezhava by name Itty Achuthan of Sherthalai.

It is high time the Kerala Government should raise a fitting memorial in the names of that great Konkani Ayurvedic Brahmin physician namely Ranga Bhat, Vinayaka Pandit, Appu Bhat and an Ezhava physician by name of Itty Achuthan who helped the Dutch Governor Henric Van Rheeds for compilation of the gigantic botanical book of Malabar plants. The memorial must be at Cochin as it was the place where the book was compiled and that the three renowned Konkani Ayurvedic Brahmin physicians had their birth.

APPENDIX

History of Konkanis during the Dutch Colonial Period in Kerala

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16. Ibid, letter 1st series No. 379/19 of the Dutch, dt 15-1-1791
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23. Hague Records - 729, pp 54-61
24. K. M. Panikkar op. cit. p. 112
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1828
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ശൈലി സാരസ്വത ഭ്രാഹ്മണരും ആയുർവ്വേഖരും

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2. പെരളിനോസ് പാതിരി, യത്രാക്കുറിപ്പുകൾ, അഥവായം - 11
3. ലിൻസ് കോട്ടൺ, യാത്രകൾ, നനാം വാല്യം, പുറം - 230
4. ഓർത്ത വാല്യം - 1, പുറം - 230
5. ലിൻസ് കോട്ടൺ, വാല്യം - 1, പുറം - 236
6. ഗാസ്പർകോറയ, ലെൻഡിംഗ് ദ ഇൻഡ്യാ, പുറം - 265
7. ഗാസ്പർകോറയ, പുറം - 266
8. ലിൻസ് കോട്ടൺ, വാല്യം - 2, പുറം - 236
9. ഓർത്ത വാല്യം - 2, പുറം - 230
10. ഓർത്ത വാല്യം - 2, പുറം - 154
11. ഫോർത്തുസ് മലബാറിക്കുസ് ഇൻഡിക്കുസ്, മുനാം ഭാഗം ആമുഖം
12. ഫോർത്തുസ് വാല്യം - 1



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswati Bai. He was referred to by Dr. Jose Ferreira, Professor of Theology, Fordham University, New York as "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 26th July, 1996 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani Language before the Manavan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi...." He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980.

Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02). Sri. G. V. Mavalankar First Speaker of Lok Sabha referred him for his work as a Man of "National Outlook" (Lr. 16-1-55).

To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Founder Principal Sri Ramakrishna Technical Institute Kochi; Trustee, Dr. T.M.A. Pai, Foundation Manipal; Hon. Director, Dr. T. M. A. Pai Institute of Konkani Studies & Research, Manipal; President, G.S.B. Mahasabha Kerala; Trustee Vaikuntha Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member, State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi, Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala, Programme Advisory Committee, A.I.R. Trichur, Executive Member, Bharat Bhavan Society, Govt. of Kerala; Expert/Adviser, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles 'SARASWAT-RATNA' and 'VISWA KONKANI VISHESHA RATNA'. Goa Konkani Akademi honoured him presenting Madhav Manjunath Shanbag Konkani Bhasha Seva Jeevan Gaurav Purskar 2010. The Commissioner for Linguistic Minorities, Govt. of India felicitated him on 4-5-2009 for bringing Konkani in the 8th Schedule of Indian Constitution. H.H.Srimad Sudhindra Tirtha Swami of Kashi Math Samsthana presented Prasasti Pathra at Mullik 1969. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. Also he was recipient of Vinobha Nagari Puraskar, New Delhi 2007 and recipient of Central Sahitya Academi Translation Prize 2008 for Thirukkural (Konkani). As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Teacher, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "KONKANI PITHAMAH and EZHUTHACHAN OF KONKANI LANGUAGE".